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"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE PROEM OF ST. JOHN'S GOSPEL.

Though more than one exposition of the passage, above designated, has appeared in the Christian Register, we take the liberty to offer another: without, however, putting in a claim for its originality.

"In the beginning was the Word:" What Word! That Word which said, "Let their be light, and there was light;" that Word of the Lord by which the heavens were made, the earth, also all which in it is. "And the Word was with God and the Word was God." The Word was *God speaking*. It was, therefore, *with* God; *in* God. It was not an agent, or an agency, separate and distinct from God, Himself. God speaking is God, *Himself*. It is God acting in the character of *Creator*. The command of God is *personified*, and identified with *Himself*. The expression is an *Orientalism:* A bold and majestic metaphor. The Jewish prophets delighted to employ it.

"The same was in the *beginning* with God." The Word was the very *first* thing which came from God.

"All things were created by Him:" By God speaking: By His Fiat. "And without Him was not anything made, which was made. In Him was life, and this life was the light of men." God is the *living* God. He *lives*, and is the source of the life of all His creatures. Their animal, their rational, their moral life. "And the light shineth in darkness and the darkness comprehendeth it not." The light of human reason and conscience has always shined in the world. It has revealed the great fact of a Divine Existence and government; the reality of the moral distinctions. But men are unduly swayed by their senses and passions. The great facts of God; of his moral providence; of human accountability; of holiness and sin; of the happiness secured by the one, and the misery incurred by the other; all these are much and sadly overlooked.

Verse 6. "There was a man sent from God whose name was John." In what sense was John, Baptist, sent from God? *The cause* is inferred, and characterised, from *the effect*. Nothing more is probably intended, than that he was remarkably and admirably fitted for the mission which he accomplished.

Verse 7. "The same came *for* a witness, to bear witness of the Light, that all men through him might believe." His mission was *introductory*: He *prepared* the way. His office was to dispose and enable men to believe in the Savior of the world "That all men through him—by means of the ministry of John—might believe. Not that the total of mankind will become true Christians. But the Gospel is not for a *part* but for the *whole*. God causes the sun to rise upon the earth, and sends rain upon it, for benefit of *all*: the whole as a whole. And spiritual blessings are dispensed on the same liberal principle.

Verses 8 and 9. "He was not that Light, but was sent to bear witness of that Light: the true Light which lighteth every man that is born into the world!" The light of moral truth, inclusive of the light of reason, of conscience, and of Revelation, is *universal*. Every man possesses a portion of the Logos. This light is the same thing, in God, in Christ, in prophets, in apostles, and in all mankind. In *measure* it differs. In God this light is *infinite* and uncommunicated. In Christ it is communicated; "given, yet given *without measure*." In some men it is greater than it is in other men, according to advantages of birth, education, improvement, etc. The light—we have said—is the same *kind* of thing in all subjects of it. In a metaphorical sense it is all identified with Jesus Christ. He is called, *the Light*. And the measure of it, possessed by individuals of mankind, is represented as coming from him. He is their enlightener. He is doubtless so called on account of the *superabundance* of the Light in Him, and communicated from God to mankind through the *medium* of Him.

Verse 10. "He was in the world, and the world was made by Him, but the world knew Him not." God, in his character of Enlightener, has always been in the world; and Jesus Christ, whom God anointed with the Holy Ghost and with power, came into the world, as the representative and image of the invisible God. Three things are here identified; *God*, the Father; *Christ*, the Son of God; and *Light*.—They are in the sense of oriential metaphor, one and the same. But are they *numerically* identical! Are God, and Christ, and Light, but different names of the very same *substance, essence, being, nature*? Or rather names of different subsistences of the same *kind* of thing? The same *identical* substance cannot be in more than one thing. But many *generically* like, and the same attributes, may be in different subsistence. And figuratively they may be *identified* on this principle; the principle of *generical* resemblance. Thus *God*, and *eternal life* are identified.—"This is the true God and eternal life." But God and eternal life are not *identical*. Neither are God, and the Logos of God, *identical*. Nor is the true light diffused throughout the moral world *identical* with God and Christ.

Verse 11. "He came unto His own and His own received Him not." The world did not recognise the Divine Image in Jesus of Nazareth. The true light in them was too buried and smothered, in ashes and earth, to be drawn out and kindled by the Sun of righteousness.—The Messiah did not appear as they understood the prophets to foretell. Therefore, His own people did not receive Him. Yet He was not universally rejected.

Verse 12. "But as many as received Him to them gave he power [the privilege] to become the sons of God; even to them that believe on His name." Jesus Christ had some disciples. Multitudes came to Him for instruction. And there were those who "left all and followed Him." And these became numerous after the great events of the resurrection and the day of Pentecost. And all these realized inestimable benefits. They became *the sons of God*.—This was their peculiar and incomparable privilege. All men, in a degree, are the children of God. But man had greatly wandered from God and the path of rectitude, had become "a prodigal son;" had in a manner no father, was separated from him, had no pleasant intercourse.—The Gospel of Christ brings him back to his heavenly Father's kingdom. He is new born, not by a physical or a merely human regeneration, but by being begotten of God to "newness of life; to a new and lively hope by the resurrection of Jesus Christ."

Verse 14. "And the Word was made flesh and dwelt among us, and we beheld his glory—full of grace and truth." . . . "For the law was given by Moses, but grace and truth were by Jesus Christ." "When the fullness of time had arrived, God sent forth his Son." The Logos, the true Light, the spiritual agency of God, made, as it were, their tabernacle in Jesus the Son of Mary. God dwelt in Jesus Christ in a similar manner as he had dwelt in the Jewish sanctuary. In the one case the luminous cloud—the Shekinah; the Sephiroth—was the medium; in the other, it was the divinely enlightened and sanctified mind of Jesus Christ. But as the mind of Jesus was incomparably superior to the tabernacle made with hands, so is the Christian Gospel *above* the Mosaical law. The latter was glorious, but the former far excelleth in glory. The principal excellence of the Gospel as it stands in relation to the law, consists in its more perfect and abundant communication of "grace and truth." It has less of *rule*; more of *principles:* less of *bondage;* more of *liberty:* less of the letter and form; more of the spirit and power.

As the tabernacle with the glory upon it was not *identical* with God, so neither is Jesus Christ with all the fullness of the Godhead dwelling in him bodily. S. F.

THE IMPORTANCE OF OPINIONS.

I have spoken of the importance of correct opinions, so far as outward duty is concerned. There is much more than outward duty to be performed in life. There is morality of the heart. There are right or wrong dispositions and affections which we may cherish; and our opinions on the fundamental subjects now under discussion have a momentous agency in determining those frames of feeling and those spiritual exercises, of which God and Christ are the objects. How am I to regard the Almighty? Simply as the Benefactor of our race, entrenched behind a system of undeviating laws, which have always borne unbroken sway, and through which *no* special voice *from Him* has ever reached the ears of his children! Or am I to look to him as a Father, who has by numerous instances of special manifest interposition adapted his Providence to the wants and needs of his children, and who has enshrined his own moral attributes in a being, whose gentleness, tenderness and love invite the most familiar regard and intimate confidence? In the former case, God claims my cold, distant, awe-stricken reverence and adoration. In the latter, I can come to him with a child's heart,—I can lay open every want and care, fear and grief to Him who filled the wasting oil-cruse of the widow of Sarepta, and sent his angel to walk in the flame with the holy children of the captivity, and gave back her only son to the mother of Nain. As for Christ too, shall I look to him as the first among equals, to be inscribed on the same page of humanity with Confucius and Zoroaster, Socrates and Seneca: or shall I regard him as the Son of God and the Savior of men, in a sense, in which no other can share the title or divide the office with him? In the former case, I must indeed admire and honor him, as I admire and honor all great men; but he is only a luminary a little brighter than the rest in a galaxy, where I must look with kindred reverence to every star. In the latter he claims not my reverence alone, but an entirely different emotion, of which I can make no mere man the object, my faith, my trust, my unquestioning submission. Thus important are our opinions to that portion of our spiritual life, in which character to a great degree consists, and to which, no less than to our outward conduct, the law of strict accountability must needs extend.

Let it not be forgotten that we are to die, as well as live; and our religious opinions must essentially affect the peace and happiness of the last hour. I ask myself: When I see death at hand, will my own reason, my own intuitions be sufficient to assure me of pardon and immortality? Will my self-spun web hold together, when riven and riddled by the distraction, doubts, fears and agonies of a last sickness and a dying hour? Or, if I then look to Jesus, and regard him merely as a good man, who lived, and died, and slept with his fathers, will his words add much to my confidence? How knew he any better than I, that the dead would live again? What evidence of eternal life had he, beyond those fanciful analogies, which amused my days of health and happiness, but which beneath the shadow of death give place to gloomier analogies, pointing to everlasting sleep and oblivion? I am assured on unquestionable authority that he foretold his own resurrection. Is that resurrection a mere fable coined from his enthusiastic, but baseless predictions? How know I then that he labored not under equal delusion, when he spake of the mansions of the Father's house above, and promised his followers that they should meet him there again? Oh, with this faith, and nothing better, I could not dare to die. The grave would yawn before me like the bottomless pit, and my last hour would be without resource and without hope.

My friends, it will be an unspeakable consolation to you in dying, to believe, to know that the slumber of the grave has been broken, the the procession of the dead has been staid, that there have been those, who have returned to attest an undying life, who have become mortal again to bear witness to immortality. I have stood by many deathbeds, I have seemed to go down into the dark valley with many, whose dying eyes rested on the countenance of the risen Savior. I know that none of them would have fallen asleep in peace, had they doubted whether Jesus had left the sepulchre. It is in this faith, that the great company of the saints have rested calmly from their labors, and rejoiced when the end drew near. And if there be those, who themselves enjoy not this faith, it is unutterably cruel, no less than presumptuous, for them to seek to deprive their brethren of the only sure ground of hope, of the only adequate trust, in which the departing spirit can commend itself to its God.

I have spoken of the importance as I deem it, of the principles of religious faith and hope, in which Christians of all ages, amidst wide diversities of form and creed, have professed entire union and sympathy. There are teachers, who preach another gospel, — the gospel, not of Christ, but of independent human reason. How shall we regard these teachers! With all due respect for their powers and attainments, with honor for their virtues, with the entire admission of their right to promulgate their own sentiments in such ways as they may seek out for themselves. But Christian consistency forbids us to lend them in any form our personal countenance as public teachers of religion, until they convince us that implicit faith in Christ does harm, that the implicit following of him misleads, that the light of his resurrection bewilders; until they can show us what injury the entire submission of mind, heart and life to his guidance has done to the characters of Peter, Stephen and Paul, of Pascal and Fenelon, of the long array of believers, who in the name of their risen Redeemer have witnessed a good confession and gone to inherit the promises; until they can, in the name of human reason and in the strength of their own intuitions, overtop the examples of holiness, fidelity and love, which adorn the annals of the Christian Church, and carry us back in a line of living light to the broken sepulchre of Jesus. Sufficient for us, till we have practical demonstration of the power of a better faith, be the simple creed of the great apostle to the Gentiles, "that Christ died for our sins, and that he was buried, and that he rose again;" and may the word of truth be ever so dispensed, that, while earth shall stand, it may be said, "If Christ be not risen, then is our preaching vain, and your faith is also vain." [A. P, Peabody.

RELATION OF LIBERAL CHRISTIANITY TO OUR AGE.

The state of religious parties is less indicative of favorable tendencies than certain undercurrents of thought and feeling in society, which are seldom much affected by the creeds of churches, the disputes of theologians, and the movements of sects. There is that in human nature, not to mention other forces ever active in intelligent and enterprising communities, which neutralizes the effect of false doctrines and bad ordinances. How often do we find men, even of the straitest sect, conducting themselves every day, in private life, on the pure and generous principles of a common Christianity, and, in public, taking the liberal side of all important questions! As a means of ascertaining the popular sentiment in regard to religious matters, nothing is more deceptive than tables of ecclesiastical statistics. A large proportion of the churches of this Commonwealth, for instance, are said to be Calvinistic; and yet, in fact, not one in twenty of those to whom such a belief is imputed thinks or feels or acts in conformity with it at home, or could be induced abroad to array himself against those who hold a milder creed. Errors float about in society, so clothed in words as to hide from men their meaning and power; and doctrinal phrases pass daily over the lips of thousands, of which could they only feel the spirit and significance, they would be led at once to perceive the discrepancy between the language they use and the sentiments they cherish, and to declare themselves, as they are at heart, Liberal Christians. One reason why this latent Unitarianism, if I may so term it, does not oftener manifest itself in revolt from the exclusive churches, and in accessions therefrom to our own, is, that those churches have been for some years free from excitements and other occasions of annoyance. But this state of things will not last long; and when it ceases, we may expect large additions to our ranks. Another reason is to be found in the general law of progress. In the natural course of events, forms of Christian belief continue to be cherished in a community which is far in advance of them.—Usually, men are not in haste to abandon their accustomed religious positions, though convinced that there are others which are preferable. As the snake, some one has said, lives in his old skin until a new covering is perfected, so societies remain in their early ecclesiastical connections until they can mature their opinions and go forth thoroughly furnished. We must not be impatient because the progress is slow. Believing that it is steady and sure, we may rejoice in good hope.

Kindred to the topic just remarked upon is another, the consideration of which should afford us encouragement. Not only is the heart of the Christian world losing its interest in those sectarian doctrines which, whatever truth they may seem to contain, are found to exert little good influence in common life, but it yearns, as it has done at no former period, for union. It feels that the Savior meant something, when, in supplication to his Father, he besought that his disciples might "be one"; and it will never be satisfied, till the true import of the prayer be fulfilled. But what class of Christians, except that called Liberal, seems either to understand what Gospel unity is, or to hold the principles by which alone it can be effected? It is vain to look to the Papal Church; for it is impossible, in the nature of things, that any visible organization can embrace all the true disciples of Christ. Equally futile must be every Protestant attempt, like that of the late London Convention, to unite them all by means of a creed. If Christians are ever to be one, as Jesus prayed that they might be, they will become so under the banner of love; which is the same as saying that the union will take place on the ground occupied by ourselves. In other words, they must agree, like us, to lay stress, not on what is outward, but on what is inward; not on visible churches and published creeds, but on the unseen, unwritten sentiment of love in the heart. The time is not so distant as some suppose, when, through the influence of this noble principle of union and fellowship, which distinguishes us, the value of Liberal Christianity will be generally acknowledged, and its ministrations sought from afar.

In harmony with this desire of union is another power at work, till lately unknown, which is doing a great deal for us: I mean, the principle of benevolent association in behalf of reform. This is one of the most prominent features of the age. The Gospel, in its later developments, aims not only to regenerate the individual man, but to amend all the institutions of society that are imperfect. In these days, every body, one might almost say, considers himself, by virtue of his Christian profession, as, in some sort, a philanthropist. The spirit of his religion goes outward: it seeks to improve the condition of communities; it would pour its healing waters into every impure stream that flows through social life. Ultraists, indeed, abound, who do much to spoil the good work; but the great movement of which I speak is as glorious as it is surprising; and, God be thanked, it is to go on. Now let it be observed, that not only is it the tendency of the associated action to which this new spirit of the age has given rise, to unite members of various sects in the same benevolent enterprises, and thereby soften their prejudices, but its natural effect also is to show how, after all that has been said of the essential importance of certain doctrines rejected by us, the great principles of Liberal Christianity are, in fact, the only ones that are of any practical use in the business of reform.—What company of earnest men or women, met to deliberate on ways and means for carrying forward a philanthropic movement of any kind, can be supposed to advert, even in thought, to the seven sacraments of one church, or to the five points of another? Who, that, with intelligence and zeal, sets himself at work to promote temperance, to abolish slavery, to put an end to war, to improve the discipline of prisons, to take from penal enactments their needless rigor, or change for the better any institution or custom of society, even so much as dreams of depending for success on any other facts, principles, or motives, of a moral and religious kind, than are furnished by Liberal Christianity? In short, and in truth, the reforming power, by whomsoever used, is not in sectarian peculiarities, but in what is common to all classes of disciples, who reverencing their Master's authority, character, and words, strive to be filled with his spirit. [Rev. Dr. Barrett, in Chris. Ex.

THE DEATH OF A CHILD.

To Mr. Lightwater, his sister's husband, on the death of a beloved child, Leighton wrote as follows:

"I am glad of your health, and of the recovery of your little ones; but indeed it was a sharp stroke of a pen that told me your little Johnny was dead, and I felt it truly more, than to my remembrance I did of the death of any child in my lifetime. Sweet thing, and is he so quickly laid asleep! Happy he!—Though we shall no more have the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying, and hath wholly escaped the trouble of schooling and all the sufferings of boys, of riper and deeper griefs of upper years, this poor life being all along nothing but a linked chain of many sorrows, and of many deaths. Tell my dear sister she is now so much akin to the other world, that this will be quickly passed to us all. John has but gone an hour or two sooner to bed, as children used to do, and we are undressing to follow. And the more we put off the love of the present world and all things superfluous beforehand, we shall have the less to do when we lie down."

NEED OF PRAYER.

He must know little of the world, and still less of his own heart, who is not aware how difficult it is, amidst the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve, in their due force and delicacy, those vivid moral impressions, that quick perception of good, and instinctive abhorrence of evil, which form the chief characteristic of a pure and elevated mind. These, like the morning dew, are easily brushed off in the collisions of worldly interests, or exhaled by the meridian sun. Hence the necessity of frequent intervals of retirement, when the mind may recover its scattered powers, and renew its strength by a devout application to the Fountain of all grace. ROBERT HALL.

FRUGALITY.

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality. Both together make an excellent temper. Happy the place where they are found. W. PENN.

DOMESTIC DUTIES.

Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none left to myself, that is, for my studies—for on returning home, I have to talk with my wife, prattle with my children, and converse with my servants; all which things I number among the duties of life; since, if a man would not be a stranger in his house, he must by every means in his power, strive to render himself agreeable to those companions of his life, whom nature hath provided, chance thrown in his way, or that he hath himself chosen. SIR THOMAS MOORE.

A WAY TO SPOIL A CHILD.

"Above all mistakes, is that of supposing that the better nature of the child is to be drawn out and raised into the strength which we should desire to see in the man, by making him pass through a cold and cheerless youth. The very contrary is the case. A system of petty restraints, and privations, of severe looks and incessant chidings, only results in depraving the feeling and perverting the reason of a young person. He is, in such circumstances, entirely out of harmony with nature. He is like a flower, which requires light and warmth, placed in a cold cellar, where it never can acquire its proper proportions, or color or vigor. It is quite impossible that a child so treated can ever attain to the proper characteristics of a well constituted man or woman."

DOMESTIC RELIGION.

Religion never thoroughly penetrates life, till it becomes domestic. Like that patriotic fire which makes a nation invincible, it never burns with inextinguishable devotion, till it burns at the hearth. [Bushnell.

CORRESPONDENCE OF THE CHRISTIAN INQUIRER.

LETTER IV.

DEAR INQUIRER,—It is rather presumptuous, in these days of universal travel, to suppose that any one of your readers has not seen Niagara Falls with his own eyes, and therefore is not too wise to look at them through anybody's else. But my own experience is, that no books of travel are so interesting as those that describe a country which we ourselves have traversed; and I reckon that if anybody reads what I have to say of Niagara, it will be the identical people who have had the happiness to visit the Falls this very season.

Remembering from a former visit that the view of the Falls was best from the Canada side, we determined, on arriving at the depot at Niagara village, to proceed directly to the Clifton House, on the opposite side of the river. True, we had a lively recollection of the endless stairs that lead to the water's edge, and saw no means of getting our baggage down, except the somewhat objectionable expedient of rolling it over the cliff. What then was our surprise and relief, to find a railroad down the precipice! A thread of the American Fall is wound over a water-wheel at the top of the precipice, which turns a windlass that regulates the motive power on this railroad. Perilous as the descent looks, you are no sooner in the car, than a sense of security posseses you. The motion is so gentle and regular, and the angle of descent never increasing, as you naturally expect it to do, that your fears are rapidly dissipated, and you bless in every contractile muscle the author of this panacea for leg-weariness. Crossing the river used to be the great feat of visitors,—both because it afforded one of the best views of the Falls, and the earliest complete one; and because the passage itself, in a small boat, so near the foot of the watery precipice, seemed heroic. But since "The Maid of the Mist" a little steamboat of a hundred tons—has been in the habit of carrying its passengers into the very nostrils of this terrible hippopotamus, it has become an unheroic act thus merely to brush by his whiskers. Nevertheless, give me the passage over in the small boat, for all that the steamboat can offer! The steamboat is too artificial a contrivance for such a place; besides, it is in the way. It does not allow you to look all around you in a rapid glance, and take in the sky, the two walls of stone that confine the river, and the vista below, with the Falls above. If the small boat could only be anchored in the midst of that all but bottomless basin which holds the Lakes after their fearful fall, I am inclined to think it would be accounted the most striking view to be obtained. Reaching the other side, your surprise is not diminished on finding a comfortable carriage, and an easy and safe road up the cliff. I mention these facilities, because I am anxious to remove all objections to making the Canada side the first resort of the visitor. First impressions are everything, and nobody ought to be disappointed in the first view of Niagara; yet, on reaching only the American side, there is a universal sense of disappointment. There is no view on that side from either of the hotels of either of the Falls. Of both Falls together you can there get no view from any one point; and you must go a half-mile to get from the tower—an artificial and unsatisfactory position—any good view, and not the best, then, of the Horse-shoe Fall. On the contrary, the view the visitor gets in crossing straightway to the Canada side, (supposing him to arrive, as nine-tenths do, by the Buffalo road,) is fitted to meet his highest expectation. Then the view from the piazza of the Clifton House, or from almost any of its chambers, is for a constant one, as good and as *much*, as the visitor can bear He does not easily forget, there, that he is at the Falls,—for they are directly and constantly before him. He looks at them without fatigue, and without exposure. For ladies and invalids, and for those who can remain only for a short period, we are very confident that the Clifton House is immeasurably superior, (not as a hotel, although an excellent one; and, because it is much less crowded, even in that respect preferable,) as it regards the grand object of a visit to Niagara. Again; none will dispute that the Table Rock affords the most sublime and awful position from which the Falls can be viewed. It is the only point from which the Horse-shoe Fall is perfectly seen; and that Fall, doubtless, has nine-tenths of all the water that passes down the river. The American Fall is beautiful; indeed, more beautiful, perhaps, than the Canada Fall; but for tremendous impression, for power to stir the deepest places of the soul, to awaken the profoundest and rarest emotions, it compares with the Great Fall, as the explosion of a park of artillery does with the thunder of Heaven!

Table Rock is doubtless the most sublimely impressive position on the face of the earth. The knees that do not knock together there, the tongue that is not silent, the nerves that do not shudder, must be made of some stuff unknown and inconceivable to me! The view thence has the quality of always taking you by surprise, no matter however often you visit it. It is always larger, more affecting and more awful than you are prepared for. It is impossible, however, to fix the attention upon it for any considerable time together. It fatigues the imagination with all that it suggests; it exhausts the nerves with the tension it gives them; it overwhelms the mind with its magnitude, its power, its sameness; for this is one of the chief elements of its sublimity, and perhaps of all its most affecting and overwhelming characteristics,—its monotony. What power but that of the Almighty, can delay or interrupt that ceaseless flood, pouring and forever pouring its mighty tide over that enormous precipice; what can silence for an instant that tremendous roar? Innumerable ages, and every moment of each year, has heard that tumult, and felt the shock of those earthquaking floods! Neither winter's flood nor summer's drought affects Niagara. It would seem as if there were not water enough in the clouds to add aught to its stores; not power enough in the sun to take anything from them! It is this eternal sameness, and such a sameness, that overtasks the mind, till it sinks in its efforts to comprehend it. A few minutes' contemplation of the Fall from Table Rock, in the dusk of the evening, the first night of our arrival, so shook our nerves, that the way back to the hotel was peopled with furious, unrelenting, fate-driven murderers; every bush partook of the dreadfulness of the Fall; and it was an exceeding relief to get into the presence of chairs and tables, and other prosaic and calming influences.

It is customary for visitors to make one visit to the Canada side, spending perhaps a half-day in viewing all that is to be seen there. This is a great mistake. A half-day, particularly if it include a moonlight evening, will better serve to see all on the American side, than three days all on the British, even though that *all* consisted in walking slowly back and forth from the Clifton House to Table Rock. Every step here affords a perfect view; you have the American Fall directly in front and never any where else see it to full advantage; while the Great Fall is placed in full view at all the intermediate distances you may choose, from a few rods to a half mile.

But it takes a great deal longer than is usually given to the place, to see Niagara; and it is very desirable to divide the time between the two sides of the river. The majority of visitors do not stay over two days,—yet think they have seen the Falls! There are not more than two hours of each day in which the mind is equal to the task or laborious delight of contemplating them. It is probably well, therefore, that strangers ride about the country, or inspect artificial curiosities, or yield to the custom of visiting the burning spring, the battle-ground, the whirlpool, &c. They are nothing in themselves, but serve well enough to rest the mind, and prepare it for the Falls. But it will at once be inferred how insufficient two or three days are to see Niagara! The true way, undoubtedly, would be to stay there some weeks; giving the best and freshest hour of each day to the Falls, and allowing the mind to settle into a natural and unstrained acquaintance with this glorious scene. We cannot conceive a more delightful place of retirement for the summer, than some of the farm-houses back of Table Rock, a portion of the neighborhood with which visitors usually have no acquaintance whatever. Coming from Chippewa, we unexpectedly found ourselves on high ground, overlooking not only the Fall, but also the banks that shut it in, which supplied all that is ever felt to be wanting at Niagara; some relief to the level bounding the river's precipitous sides. As the beauty of this view from near the Pavilion (I think) is never mentioned, I desire to call particular attention to it.

Too much cannot be said of the beauty of Goat Island, and of the rapids which are best seen from its bridges. Two or three hours of moonlight spent there in solitude, after the crowd had hived itself for the night, are not like to slip from our memory. The lunar bow is only a faint rainbow, curious rather than beautiful, as compared with the bow of the sun. But Niagara by night is not Niagara by day. No place wants the sun so much! In this it illustrates its beauty and power, that its daylight charms are greater than its moon-lit beauties. The imagination cannot supply what the darkness hides. The plain reality exceeds any poetic fancy. Moreover, all water-views want light. Nothing but the roar of Niagara, and the glooms of Goat Island, are improved by night and moon-light.

We were speculating on the passion which induces so many to carve their names upon the benches, stair cases, and trees of Niagara, and while rather scornfully berating this feeble attempt to whittle out a brief immortality, I found my own penknife exercising itself in the alphabet!—so instinctive, among Americans, is the love of posthumous fame and—whittling! The pains which some ambitious visitors had been at to carve their initials up beyond the enterprise of their successors, was very amusing. Nothing short of a ladder could attain so high, or furnish footing while such careful lettering went forward, upon the shining surface of a beech, twenty feet from the ground! I do not wonder that each man's first visit to Niagara would seem to him like a discovery, and fill him with a sense of proprietorship; for it is truly as yet an undescribed possession, and no one can feel that it belongs to any one, if not to himself. It is natural to notch and chronicle so marked an era in any man's life upon the nearest object.

Let no one feel sad who has not been to the Whirlpool. On complaining to the hackman that it was a humbug, he replied, with a wit that was worth his fare,—"that its very character was to *suck* people in." We thought so. If any one takes the trouble to go to the Whirlpool, let him not fail (if his legs don't) to descend to the water's edge! Here the right angle made by the current gives a majestic sweep to the waters, well worth seeing, and the masonry of the cliffs is magnificent. The Canada side looked still more interesting than the American on which we were. As a whirlpool, we much prefer the Maelstrom! But nothing can be finer than the Niagara river scenery, from the Falls all the way to Lewiston.

It is customary for those who do not go under the Great Fall, to scout the idle and unpaid curiosity of those who do, and for those who do, to magnify the feat as one not to be omitted on any account. To me it seems too singular and striking an experience to be willingly lost. There is nothing dangerous or fool-hardy in it, for those in health and with any tolerable self-possession. Ladies who fear snakes, and mistake eels for them, had best keep on the outside of this curtain of waters; for the eels occupy the inner side, and dispute the footing there.

On my first visit to Niagara, I recollect distinctly the great relief I experienced in getting away. My wonder and admiration had been stretched beyond endurance. I painfully felt I was not up to the Cataract, and the effort to get up had beaten me out. This came of crowding too much into a short space. I must again beseech travellers to make arrangements to stay a week at the Falls, four days on the Canada side, and two on the American.

It is plain, however, that a great many people who come to Niagara, come quite as much to see the world and each other, as the Falls, and these are honest in preferring the American side. The Cataract is an excellent house, and decidedly the fashion. No doubt to a considerable portion of visitors, the crowd of men and women is as interesting as the press of waters. And this is truly human and approvable. Indeed, we noticed, with peculiar satisfaction, that the vast majority of visitors at the Falls was made up of *people*—of that class who, in other countries, would as soon expect to swallow a cataract as to visit it from four or five hundred miles' distance. It is the blessing of our institutions, of the rapid success that crowns industry, and the general distribution of wealth, and of the cheap travel created by this general ability to journey to and fro, that our common people enjoy the luxury and advantage of seeing the grandest objects in nature, and of delighting themselves with the relaxation of pleasure-touring. We cannot doubt the excellent effects of this national habit of travelling. It will serve to counteract the utilitarian tendencies of our thrifty life, to refine the popular manners, and to remove sectional and social prejudices. Doubtless, to those living in the quietude and privacy of village and country life, nothing in nature can be half as interesting as the manners and customs of their fellow-creatures, gathered from all parts of the land and the world. The curiosity, surprise, sly observation, and half-concealed amusement, which are written on the faces of the five hundred souls that sit down to the table of the Cataract House, or the United States Hotel at Saratoga, indicate a source of enjoyment and profit, which neither Niagara Falls nor Congress Spring can equal! I like nature; but I love people!—and I do not quarrel with any body, that the crowd of human creatures forms more than half the attraction of any place of amusement, of wonder, or of natural beauty and sublimity.

The "Camera Obscura" is better worth spending an hour in than any curiosity shop within fifty miles of Niagara. There must be a cloudless and dry sky to see it to perfection. . . . . We have, within a few days, seen an engraving, from a drawing by Mr. Perkins, of Boston, of the Horseshoe Fall, which is more accurate, and gives a more satisfactory representation of the volume of water, than any picture of Niagara I have witnessed.

My next letter shall be from Syracuse.

H. W. B.

CHRISTIAN NURTURE.

[From Dr. Bushnell's Discourses.]

We now proceed to inquire how far God in the revelation made of his character and will, favors the view of Christian Nurture already vindicated, by arguments and evidences of an inferior nature? And—

1. According to all that God has taught us concerning his own dispositions, he desires, on his part, that children should grow up in piety, as earnestly as the parent can desire it; nay, as much more earnestly, as he hates sin more intensely, and desires good with less mixture of qualification. * * * Observe too, that he expressly pledges his holy Spirit to you, as one of his first gifts, and, what is more, even commands you to be filled with the Spirit. * And when you consider how fond he is, if I may so speak, in the blessings he pours on the good, of gathering their children with them in the same circle of favor, how many of his promises in all ages run,—"to you and to your children," what better assurance can you reasonably ask, to fortify your confidence of whatever spiritual grace may be necessary to your utmost success?

2. * * God appoints nothing of which sin and only sin is to be the proper and legitimate result, whether for a longer or a shorter time; least of all a mode of training which is to produce sin. Holy virtue is the aim of every plan God adopts, every means he prescribes, and we have no right to look only for sin, in that which he has appointed as a means of virtue. * * *

3. God does expressly lay it upon us to expect that our children will grow up in piety, under the parental nurture, and assumes the possibility that such a result may ordinarily be realized. "Train up a child"—how! for future conversion?—No, "but in the way he should go, that when he is old he may not depart from it." * * * *

4. A time is foretold, as our Churches generally believe, when all shall know God, even from the least to the greatest. * * There is a sober and rational possibility, that human society should be universally pervaded with Christian virtue. The Christian scheme has a scope of intention, and instruments and powers adequate to this,—it descends upon the world to claim all souls for its dominion,—all men of all climes, all ages from childhood to the grave. It is indeed, a plan which supposes the existence of sin, and sin will be in the world, and in all hearts in it, as long as the world or human society continues, but the scheme has a breadth of conception, and has powers and provisions embodied in it, which, apart from all promises and predictions, certify us of a day when it will reign in all human hearts; and all that live shall live in Christ. * *

5. We discover in the Scriptures that the organic law of which I have spoken, is distinctly recognized, and that character, in children, is often regarded as, in some very important sense, derivative from their parents. It is thus that "sin has passed upon all men." "By the offence of one, judgment came upon all." Christian faith is also spoken of in a similar way. "The unfeigned faith, which dwelt first, in thy grandmother Lois, and thy mother Eunice, and, I am persuaded that in thee also." Not that in the bold and naked sense, it had descended thus through three generations. But the Apostle conceives a power, in the good life of these mothers, that must needs transmit some flavor of piety. In like manner, God is represented as "keeping covenant and mercy with them that love him and keep his commandments, to a thousand generations. * * It is not any covenant, as a form of mutual contract, which carries the Divine favor, but it is the loving Him rather, and keeping His commandments, by an upright godly life, which sets the parents on terms of friendship with God, and secures the inhabitation of His power.

Declarations like those in the 18th chapter of Ezekiel,—"the son shall not bear the iniquity of the father,"—"the soul that sinneth it shall die,"—are hastily applied by many, not to show that the child is to be punished only for his own sin, which is their true import, but, as if it were the same thing, to disprove the fact of an organic connection, by which children receive a character from their parents. Whereas this latter is a truth which we see with our eyes, and one that is constantly affirmed in the Scriptures, both in respect to bad character and to good. "God layeth up the iniquity of the wicked for his children,"—"Visiting the iniquities of the fathers upon the children to the third and fourth generation." By which we are to understand, what is every day exhibited in actual historic proof, that the wickedness of parents propagates itself in the character and condition of their children, and that it ordinarily requires three or four generations to ripen the sad harvest of misery and debasement. Again, on the other side, "he hath blessed thy children with thee,"—"For the good of them and their children after them,—For the promise is to you and to your children." The Scriptures have a perpetual habit, if I may so speak, of associating children with the character and destiny of their parents. In this respect, they maintain a marked contrast with the extreme individualism of our modern philosophy. * * There was a truth, an important truth, underlying the old doctrine of federal headship and original or imputed sin, though strangely misconceived, which we seem, in our one-sided speculations, to have quite lost sight of. * *

My last argument is drawn from infant or household baptism,—a rite which supposes the fact of an organic connection of character between the parent and the child; a seal of faith in the parent, applied over to the child, on the ground of a presumption that his faith is wrapped up in the parent's faith; so that he is accounted a believer from the beginning. We must distinguish here between a fact and a presumption of fact. If you look upon a seed of wheat, it contains, in itself, presumptively, a thousand generations of wheat, though by reason of some fault in the cultivation, or some speck of diseased matter in itself, it may, in fact, never reproduce at all. So the Christian parent has, in his character, a germ, which has power, presumptively, to produce its like in his children, though by reason of some bad fault in itself, or possibly some outward hindrance in the Church, or some providence of death, it may fail to do so. Thus it is that infant baptism becomes an appropriate rite. It sees the child in the parent, counts him presumptively a believer, and a Christian, and with the parent, baptizes him also. * * * * *

The Christian economy has a place for all ages; for it would be singular, if after all we say of the universality of God's mercy as a gift to the human race, it could yet not limber itself to man, so as to adapt a place for the age of childhood, but must leave a full fourth part of the race, the part least hardened in evil and tenderest to good unrecognized and unprovided for,—gathering a flock without lambs, or, I should rather say, gathering a flock away from the lambs. Such is not the spirit of Him who said, "forbid them not, for of such is the kingdom of heaven." Therefore we bring them into the school of Christ, and the pale of his mercy with us, there to be trained up in the holy nurture of the Lord. And then the result is to be tested afterwards, or at an advanced period of life, by trying their character in the same way as the character of all Christians is tried; for many are baptized in adult age, who truly do not believe, as is afterwards discovered. And yet our Baptist brethren never re-baptize them, notwithstanding all they say of faith as the necessary condition of baptism.

But there are two objections to this view of Christian nurture which may occur to some of you, and may even suffice to break the force of my argument, if they are not removed.

1. A theoretical objection, that it leaves no room for the sovereignty of God, in appointing the moral character of men and families. Thus it is declared that "all are not Israel who are of Israel," and that God, before the children Jacob and Esau had done either good or evil, professed his love to one, and his rejection of the other. But the wonder is, in this case of Rebecca and her children, that such a mother did not ruin them both. A partial mother, scorning one child, teaching the other to lie and trick his blind father and extort from a starving brother his birthright honor, cannot be said to furnish a very good test of the power of Christian education. But show me the case, where the whole conduct of the parents has been such as it should be to produce the best effects, and where the sovereignty of God has appointed the ruin of the children, whether all, or any one of them. The sovereignty of God has always a relation to means, and we are not authorized to think of it, in any case, as separated from means.

2. An objection from observation,—asking why it is, if our doctrine be true, that many persons, remarkable for their piety, have yet been so unfortunate in their children? Because, I answer, many persons, remarkable for their piety, are yet very disagreeable persons, and that too, by reason of some very marked defect in their religious character. They display just that spirit, and act in just that manner, which is

call into exercise; to make what is good, happy and attractive, what is wrong odious and hateful. Then, as the understanding advances, give it food suited to its capacity, opening upon it, gradually, the more difficult views of Christian doctrine and experience.

Sometimes Christian parents fail of success in the religious training of their children, because the church counteracts their effect and example. The church makes a bad atmosphere about the house and the poison comes in at the doors and windows. It is rent by divisions, burnt up by fanaticism, frozen by the chill of a worldly spirit, petrified in a rigid and dead orthodoxy. It makes no element of genial warmth and love about the child, according to the intention of Christ in its appointment, but gives to religion, rather, a forbidding aspect.

* * *

To give this subject its practical effect, let me urge it—

1. Upon the careful attention of those who neglect, or decline, offering their children in baptism. * * Returning to the old Scripture doctrine of an organic law, connecting the child morally with the parents, so that he is, as it were, included in them, to grow up in their life; perceiving then that a child is a kind of rudimental being, coming up gradually into a separate and complete individuality, having the parental life extended to him, first, with an almost absolutely controlling power, then less and less till he takes, at length, the helm of his own spirit—every difficulty that you now feel vanishes and the rite of infant baptism becomes one of the greatest beauty and perfectly coincident with the spirit and the rules of adult baptism.

* * *

2. What motives are laid upon all Christian parents, by the doctrine I have established, to make the first article of family discipline a constant and careful discipline of themselves.

* * *

3. It is to be deeply considered, in connection with this view of family nurture, whether it does not meet many of the deficiencies we deplore in the Christian character of our times, and the present state of our churches. * * I desire to speak with all caution of what are very unfortunately called revivals of religion; for, apart from the name, which is modern, and from certain crudities and excesses that go with it, which name, crudities and excesses are wholly adventitious as regards the substantial merits of such scenes,—apart from these, I say, there is abundant reason to believe that God's spiritual economy includes varieties of exercise, answering, in all important respects, to these visitations of mercy, so much coveted in our churches. They are needed. A perfectly uniform demonstration in religion is not possible or desirable. Nothing is thus uniform but death. Our exercise varies every year and day from childhood onward. Society is going through new modes of exercise in the same manner, excited by new subjects, running into new types of feeling, and struggling with new combination of thought. Quite as necessary is it that all holy principle should have a varied exercise, now in one duty, now in another; now in public aims and efforts, now in bosom struggles; now in social methods, now in those which are solitary and private; now in deliberation, thought and study. Accordingly the Christian church began with a scene of extraordinary social demonstration, and the like, in one form or another, may be traced in every period of its history since that day. But the difficulty is with us that we assume that nothing good is doing, or can be done at any other time. And what is even worse, we often look upon these scenes, and desire them, rather as scenes of victory, than of piety. They are the harvest times of conversion, and conversion is too nearly every thing with us. * * We do many things, which, in a cooler mood, are seen to hurt the dignity of religion, and which somewhat shame and sicken ourselves. Hence the present state of religion in our country. We have worked a vein till it is run out. The churches are exhausted. * * Let us try if we may not train up our children in the way that they should go. Simply this, if we can do it, will make the church multiply her numbers many fold more rapidly than now. * * A generation will come forward, who will have been educated to all good undertakings and enterprises, ardent without fanaticism, powerful without machinery.

* * *

4. Parents, who are not religious in their character, have reason, in our subject, seriously to consider what effect they are producing, and likely to produce in their children. * * You are to meet them in a future life, and see how much of blessing or of sorrow they will impute to you—to share their unknown future, and look upon yourselves, as father and mother to their destiny. Such thoughts, I know, are difficult for you to meet; difficult because they open real scenes, which you are, one day, to look upon. Loving these your children, as most assuredly you do, can you think that you are fulfilling the office that your love requires? Go home to your Christless house, look upon them all as they gather round you, and ask it of your love faithfully to say, whether it is well between you? And if no other argument can draw you to God, let these dear living arguments come into your soul and prevail there.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 18, 1847.

REMOVAL.

☞ The office of the Christian Register is removed to No. 22 School Street, to the building called "Harding's gallery," near Washington street.

THE DISCOURSES ON CHRISTIAN NURTURE.

We close our extracts from this book to-day. The impression made by the first series, in reference to the agreement of the author with Unitarians on the subjects he has discussed, will doubtless be confirmed by perusing the second. It is perhaps due to say, that on the nature of the Divine Being, Dr. Bushnell may still be, and probably is, a Trinitarian; and that on the doctrine of *atonement* he may be a believer of the school of Coleridge and the lamented President Marsh of Vermont University,—holding to the death of Christ as "the causative act of redemption" in the sense of being "a mystery that passeth all understanding," while it is set forth in the Gospel "in its *effects only*, in and for the redeemed." But he has sufficiently "defined his position" by affirming that these doctrines are "the *philosophy* of religion." Respecting this he doubtless holds that men may differ, while still they should be acknowledged as Christians so far as they live a Christian life; should feel that they are of one faith, are one body, one Church. For this spirit, and we think he has it, we honor him. We honor him, too, for the moral courage with which he declares his regard for Unitarians, when to do so is so sure to be followed by odium and reproach and alienation from not a few hitherto his friends. There is one circumstance not generally known, which shows his intrepidity and his sense of justice in a very interesting light. In the first issue of his Argument, Dr. Bushnell had written, "Indeed I sincerely regret that their approbation [the approbation of the Unitarians] had not been signified before my tract was suspended, when it would have been more certainly manifest that they approve it for the *sentiments*, and no one could say that they do it from any antagonistic or party motive." In copies of his pamphlet which have recently come to hand at our bookstores, there is a change of expression which indicates that the Dr. has been informed of the real facts in the case,—and the sentence now stands thus:—"Indeed I sincerely *rejoice* that their approbation *was* signified, before my tract was suspended, *wherein it is shown beyond dispute* that they approve it for the sentiments, and no one *can* say that they do it from any antagonistic or party motive."

Dr. Bushnell is not alone, except in the courage to declare the feelings of his heart. There are a few who are as liberal as he is in feeling, but they want the courage to act accordingly. They know the penalties they must incur. In Dr. Bushnell's own language in a paragraph at the close of his "Argument," with which we shall close this article, (and the application is so notorious as to make it entirely unnecessary to state which of the two Orthodox newspapers in this city the Dr. means,) they shrink from encountering its violence, preferring to save their quiet, and possibly their dignity, from the ill manners in which it [the newspaper referred to] finds impunity."

"I should not discharge my whole duty, in this connexion, if I did not say that these demonstrations, which I so earnestly deplore, are probably traceable, in a very considerable degree, to a single cause, and the sooner you awake to the mischiefs you suffer from this quarter, the better. If one sinner destroyeth much good, far more true is it that one bad newspaper destroyeth much good. You have a religious newspaper that has long been exerting a most baleful effect on your churches, restraining the breadth of Christian character and opinions, undignifying the feelings, and perverting the Christian manners of your people. To say that this paper is behind the age is nothing, it is behind all ages. It is as ignorant of the past as it is opposite to the future. It exhibits that uncomfortable spirit which properly belongs to a brute conservatism held by the will, separated from all intelligent views of the past, and even further still, from the dignified and courtly sentiments that are commonly connected with a veneration for ancient names and opinions. The one virtue for which it is sometimes praised, viz., its consistency, is but another name for the fact that its opinions and manners and spirit are all equally bad, and that it holds to them all with equal tenacity. This paper aggravates every mischief you suffer; indeed I sometimes think that it is the author of whatever is undesirable in your present state. For it is not the guiding reins of wisdom that it applies, turning your chariot by gentle retractions, on this side and on that, into the path of safety and progress, but it is more fitly represented by that thong in the harness which falls across the haunches of the animal, and upon which throwing his weight he stubbornly refuses to move. And so often and rudely has this unilluminated conservatism backed its bulk upon every genial and hopeful motion, that many appear to shrink from encountering its violence, preferring to save their quiet and possibly their dignity, from the ill manners in which it finds impunity. There is no instrument of power, in this age, as we are just beginning to discover, that can be compared with a newspaper. What now we want in New England, above everything else, is a great religious newspaper, edited with such a degree of ability, such firmness and breadth of understanding, as shall make it an instrument worthy of our churches, and worthy of the age."

DECLENSION IN RELIGION—FALSE TESTS—INADEQUATE MEASURES OF RELIEF.

The statistics of Vermont Congregationalism, for the present year, as will be seen by reference to the Religious Intelligence department, present a decrease in the number of churches, and especially in the number of professors of religion. This, as a contemporary (Methodist) observes, "is true not only of the Congregationalists in Vermont, but of most evangelical churches throughout the land;" and the same paper goes on to say,—"the causes of this decay of religion are apparently general, and not the result of any peculiarity of any individual sect. Let us not, then, draw invidious comparisons from the mournful fact, but humble ourselves together before God, imploring the return of his Spirit to our languishing churches. Alas, that any of us, amidst this common calamity, should have had the heartlessness to make uncharitable comparisons and inferences from it!"

We do not feel the remotest disposition to judge others as they have judged us. But this we do say, that the infidel, the opposer of religion, may take the same tests that the various "evangelical" bodies have hitherto been accustomed to use, and boldly affirm "there is no such thing as religion in the churches, they are all in the same condemnation together, they are all "*dying out*," and that name which they have regarded as above every name, is to be the lowest of all!" If the lessons of adversity could be remembered in prosperity, it would be good for the churches to be tried as the gold is tried in the fire.

The sovereign remedy proposed for relief is *revivals*. Let the reader weigh what is said on this subject in the extracts from the little book on Christian Nurture, which we continue in this week's paper. We learn that Dr. Beecher of Cincinnati, in a recent visit to this city, preached a sermon on the need of revivals.—Those he advocates are what Dr. Bushnell has called "the piety of conquest." The scene of the Doctor's former labors seems to have awakened in his veteran breast the emotions that stirred him twenty years ago. He

"Shoulders his crutch, and tells how fields were won."

Not if the Doctor could labor now in the spirit and power of twenty years since, not if a magical wand could place him here in the acme of his vigor, could he do what he did then. And with his mournful experience since he left New England, of the evils of religious disunion, how could he wish to act over those scenes again! How, unless on the old maxim, that if you drive out nature by the most formidable weapons, it will be sure to come back again?

To a revival of true religion—a revival of growing piety, of righteousness and holiness—a revival of justice, mercy, and fidelity to God and man—no good man would object: but this is not the current sense of the word *revival*.

There is indeed need of a revival of righteousness and true holiness. How shall it be produced? Not, as our contemporary suggests, by "humbling ourselves in some special means of grace; an extra season of prayer daily; a regular period of fasting weekly." These indeed are the common expedients to procure the return of the Divine favor. How inadequate!—What a lingering it shows among the shadows of Judaism. What misapprehension of the religion of the Gospel—of the kingdom of Christ, and the means of its extension! We must first bring our urns to the True Light to be filled therewith; must hold in familiar contemplation the truths of the Gospel; must sit at the feet of Jesus to learn of him; and receiving grace and truth from his lips, abide in his commandments, be his peculiar people zealous of good works, exhibit a *growing* piety and righteousness of life. Then shall be fulfilled the Savior's word, "To him that hath shall be given, and he shall have more abundantly." And this, brethren of the different denominations, shall be a "glorious Revival."

"A MEAGRE FAITH."

So the editor of the Vermont Chronicle considers the brief summary of views presented in the Register, two weeks since, in the letter of Elder Mc'Kinney. They were

1. There is one God.
2. God sent his only Son to redeem man.
3. The Son of God tasted death for every man.
4. Christ arose from the dead.
5. He ascended up on high to appear in the presence of God for us.
6. He will come again to raise the dead, and clothe his saints with immortality.

"Meagre as this is," the Chronicle goes on to say in allusion to the dissent which was expressed from the sixth article, "the editor of the Register doubts whether Unitarians believe quite all of it." And in regard to the sixth article itself, though we presented, in the language of Channing, the great spiritual ideas which lie at the basis of the representations of Scripture, and declared that we prized the texts which seem to teach a future resurrection of the bodies of all men, for the sake of the *great fact of immortality*, which they imply and confirm, yet the Chronicle has the candor and the truth to say, that this is "turning a passage of Scripture into a *mere* figure of speech!"

"But," asks the editor of the Chronicle, "may not a man give his assent to all of them as far as the editor of the Register says that Unitarians do, and yet be an infidel!" We turn him over, for an answer, to the editor of the Christian Observatory, who certainly has not the sin to answer for, of excess of charity towards Unitarians, and who, in the August No. of that periodical, speaks as follows: —

"Unitarianism still contains great errors, which, as we fear, will be fatal to many. But to our apprehension, the difference between the old school and the new—presuming that the old really believes in Jesus Christ as the *only* begotten Son of God, who was crucified under Pontius Pilate, and *raised* from the dead on the third day, and that the new rejects revelation entirely,—is just the difference between Christianity in an imperfect form, and rank, though covert, infidelity." If the editor of the Chronicle chooses to disregard the authority of the Observatory, we beg permission to refer him to a Declaration of Faith, to which perhaps he may be willing to assign a place at least *second* to human authorities, and which affirms, "Whosoever confesseth that Jesus is the Christ is born of God." If he cavils at this, then all we have to say, and we presume he will not venture to dispute us, is that a man may give his assent to all that the editor of the Chronicle professes to believe, and yet be an infidel in the worse sense of opposing the *spirit* of Christ, of being untrue to the mind and temper of Christ, or of rejecting those who bear his image on the heart and in the life.

"THE BOSTON RECORDER'S THEORY OF THE TRINITY."

Under this title the Richmond, (Va.) Watchman and Observer, a Presbyterian paper, whose editor is a veteran of the editorial corps, and an acute theologian, thus remarks upon the extract that recently appeared in the Register, on a personal Trinity:—

That "if the Recorder will read the early controversies with the Socinians, he will find that the Orthodox repelled the very idea which he has advanced, and treated it as a slanderous imputation of their adversaries."

"The Recorder will find it exceedingly difficult to broach any theory on the subject of the Trinity in which others have not preceded him; and especially will he find it exceedingly difficult to make the theory which he has broached in the preceding extract, harmonize with the word of God. Such a "triplication" of powers and properties, as he supposes, emanating from "*one substance*," must necessarily make a trinity of Gods, instead of a trinity of persons in one God."

The Observer thus closes:—

"Now the Recorder, it seems to us, has given *personality* to attributes—properties—qualities—as intelligence, will, volition, &c.; but that is not at all the idea attached to the term *person*, by the old Orthodox divines, and we are half inclined—though on grounds wide apart as the poles—to concur with the Register in saying that "he has given a definition of a *monstrosity*."

We were perfectly aware at the time, that should the Register hold up such a definition of a personal Trinity as the Trinitarian belief, it would be met as "a slanderous imputation." But it appears from a reply which the remarks of the Register have called forth in the Recorder of the last week, that the definition in question is "not advocated by one alone." "Others," he says, "wanting neither in number, nor in respectability, in the orthodox ranks, agree in approving it as a theory which relieves the doctrine of a Tri-personal God from what else might be valid objection to it." The Recorder too seems to adopt it, or rather approves and sanctions it. This puts the matter in a somewhat more important point of view, and we may possibly return to the subject, and endeavor to *show*, as the Recorder "earnestly asks" us to show, wherein the "alleged irrationality" of the theory lies." Possibly, however, the Recorder may be satisfied with the reply which appears from a correspondent in another column of to-day's paper. Meantime we only add for the present, that Time works great changes, inasmuch as we see "a Socinian slander" of the sixteenth century adopted by orthodox persons of the nineteenth century as a just representation of their belief.

CIRCULATION OF CHANNING'S WORKS.

The publisher of Dr. Channing's Works, Mr. George G. Channing, proposes to print an edition of 10,000 copies at the rate of 2$ per. six volumes, provided there are those who may be able and willing to subscribe for 2000 copies, in lots of not less than one hundred copies each, to be delivered to the subscribers as soon as printed, or distributed gratuitously under their direction. A portion of the plan is to employ agents at the West as *colporteurs*, to sell where they can, or distribute gratis whenever circumstances seem to advise it.

An admirable suggestion!

We earnestly wish that not 10,000 only, but 10 times 10,000 might be distributed forthwith. We desire it for the sake of the promotion of truth and piety in the land; for the perpetuity of our civil and religious freedom; for the prosperity of the Church and of the State. The prevailing sentiments of the people are to shape the destinies of the people. The culture of the age will measure the glory of the age. With the soul of Channing, moving and commingling, through his living works, with the minds of the mass, and by its plastic power, under God, shaping things, what corruptions will be removed! What evils of war and slavery will be banished! In what union, what peace, what happiness, what glory and majesty shall our Republic abide among the nations! In what beauty of holiness, and likeness to Christ will the Church shine, and her faith be spoken of throughout the world!

We had prepared the above for the last week's Register, but there was no room for it. We perceive by the Christian Inquirer, that the N. Y. Unitarian Association has already begun to move in the matter.

For the Register.

JUSTIFICATION BY FAITH. NO. II.

We may think that the age of rites and ceremonies is past with us. A heartless round of formalities will never seem to us in our enlightment, to justify a man. We flatter ourselves, we have now the true idea of churches and ceremonial, as being of no value in themselves, but as expressions and strengtheners of faith, or the inward sentiments of action. But there are other deeds of the law perhaps, by which we are thinking ourselves justified. Useful actions in all the social relations of life, may be as barely outward ceremonials without faith and without heart as the unfelt genuflexions and crossings of a Jewish or a Catholic temple.—We overlook this too often. We cannot feel any respect for ceremonial in the church. We say we see through it in this rational age. It is effete, inane, childish and worthless. But our whole virtue out of the church, our whole valued morality may be but ceremonial just as void and dead before God. The most useful man may have no goodness in him. What man was ever more useful than a steam-engine—ever a greater and more real benefactor to the world! It almost crowds the blessings of a century into a year, and of a year into a day. Yet a steam-engine has no moral virtue, because it can have no faith, no intention to do good. All the goodness that is in it is God's goodness, for it is the goodness of effect not motive; and effects are God's part of an action. The motive of it is all that is our part.

There is a simple test to be applied to our deeds. What did we *mean* by them!

If the effect were made the touchstone, we never could know whether the deed be a good or a bad one, because we never can know what will be its last effect. It may keep changing its character continually until it gets out of sight. Suppose a poor man begging charity of a rich man. The rich man, seeing him sick and miserable and plainly an object for alms, in hasty generosity throws him an ingot of silver which he happens to have in his hand. Here is a good action, one might say. But the metal falls upon the poor man's head, and severely wounds him. Then it becomes a bad action, if the effect is to adjudge its moral character.—But the wound relieves a plethora of blood, and the beggar is cured of a disease which would soon have sent him to his grave. Here the act becomes a good one again. But his prolonged life gives him opportunity to commit a crime which embitters all his days. The act is a bad one once more. But that crime is at the expense of a much worse man whom it deprives of the means of immeasurable mischief to society. The act is good again. And so on, changing its light incessantly like waves rolling under the sun, till they roll beyond our sight. God only can see the end of its changes, and there may never be an end to all of its effects.

Our standard of right cannot be so fluctuating. We have only to ask ourselves; what is our object? Did we wish to do well? That is to say, was it our leading purpose to do the best? For anything short of the best possible, is by comparison not well but ill. Was our deepest motive a good one? For we must look low down into our hearts till we come to the feeling which lies at the bottom of all others. Or else the character of the act will change incessantly as we go backward through the motives, just as I have shown it might be good and bad alternately as we look forward through its effects.

Let us suppose that a clergyman regrets to see a neighbor in want and relieves his wants. This regret is kind; the act seems good. But there is a deeper feeling underneath his compassion. He is kind because it is expected of him; his reputation would suffer were he otherwise. He improves the man's condition to extend his own fame; and therefore the act is stripped of its virtue. But he would extend his fame on account of his connection with religion, to recommend religion. The act is good.—But again he would recommend and endear religion by all means because that exalts the power of the clergy, of whom he is one. The act is bad. But he would strengthen the influence of the clergy because he believes them a great instrument of God for good to man. The act is good once more.

He might penetrate farther, or not so far into his heart; but the great point is to know, and we may all know very well, if we will be honest with ourselves through all the disguises and evasions of selfishness, how far the mainspring of our conduct in any case is love to God and love to man. Just so far is that conduct virtuous, and no farther: and it is equally virtuous whether it produce much happiness in the world or little, and though it accidentally produce nothing but pain.

Will it be said that such a doctrine tends to make people careless of the effects of their conduct; that they will be satisfied to feel well disposed, but do little, if a man is justified by faith without the deeds of the law. But faith is the pressing conviction that they ought and must do all they possibly can, and the indomitable prompting to seek and learn and magnify and multiply all ways of doing it strenuously and efficiently. *Show* thy faith by thy works, or it is not there; as fire must throw out heat and light, or it is not fire; and as intense cold shows its works in ice and snows, or it does not exist.

This doctrine of justification by faith is more exacting instead of being easier than what is usually meant by justification by works. That leaves it to every man to form his own idea of how much he ought to do in the way of visible works. This demands every thing he can do, and all the time, and with heart and mind and tongue and hands and all his faculties. It does not allow him any selection. It impresses his every power, it enlists his every opportunity and means, it binds him hand and foot, it steeps his whole nature in duty. We may not say, we will devote so much of our time, or strength or wealth to God. Faith says, it is all his; it shall all be spent for him whenever he calls for it.

This for those who can work. And now for those who cannot, the rule of justification by faith is as mercifully indulgent as it is rigidly exacting to the first. How cruel would be the condition of justification by works to those who are disabled from performing them. Thanks to God that we shall be accepted according to what we have, and not according to what we have not. Not the strong, not the rich, not the powerful alone may be saved. The weak may do more than the strong in the eye of Heaven: the poor may give more than the rich: the feeblest and most inefficient in body and mind, doing nothing may have faith to do most. Many that were rich cast much money into the treasury, as Jesus looked on, and he said nothing; but when there came a certain poor widow and threw in two mites which make a farthing, he called unto him his disciples and said unto them, verily I say unto you, this poor widow hath cast more in than all they that have cast into the treasury, because they gave of their abundance, but she of her want.

Joy then to the humble and unknown, the destitute, the sick from infancy to age. They may pass all their days upon a crippled mendicant's bed of pain, ministered unto by charity and never ministering unto another, and yet the faith of the life-long invalid may be worth as much with the Heart-seer, as all the works of the active philanthropist who labors to support him.—Howard taking the guage of human wretchedness in all the dungeons of Europe may have found his equal, or a greater Howard, among their victims manacled and fettered, dying helpless and powerless to move a finger.

It is true there is a warning constantly needed on the subject We must be most careful not to misunderstand faith—not to make it a technical, formal, mechanical assent to certain abstract propositions;—and not to suppose because it is not a visible work, it is nothing and requires us to do nothing; or, because we cannot see it, it is less important than if we could. It is the things that are unseen that are the great and important things. As well say that the mainspring of a clock is nothing, because it is not the visible hands. What are the hands without the moving spring? What are deeds without the moving faith? The heart is the man. Keep the heart with all diligence, for out of it are the issues of life and death.

FIDES.

For the Register.

LATEST DEFINITION OF TRINITY.

MR. EDITOR:—I am glad you consented to insert "Church's" ideas of the Trinity in your paper of Aug. 28; but regret that you seemed to do it with some reluctance. This is not because I judge the definition he proposes a great acquisition to the world, or to theological science; but because it is laudable to encourage men to think and to submit their thoughts to the inspection of others, upon all subjects of common interest to the religious world. And more than this, it is a gratification to find a man who has not quite divorced himself as yet, from all the peculiarities and self-confidence of a dogmatical sect, able, however, to discover, and willing to acknowledge errors and contradictions in the established creed of his own church. It is wholly owing I apprehend, to indefiniteness, to a reckless, absurd want of precision in expressing and adopting articles of belief, that has introduced and perpetuate the divisions and consequent animosities, which so greatly mar the beauty of that community which calls itself Christian. To mitigate, and eventually exterminate this evil, nothing, I apprehend, promises so much, as to have recourse to none but the most definite and explicit terms in stating and defending doctrines which are supposed to lie at the foundation of all true religion. If this be a correct opinion, your friend, who hopes, by the influence of his felicitous discovery, to break up the Unitarian confederacy and terminate their dissent from orthodoxy, has done well in taking a tangible shape and making himself intelligible on a point where the stress of the controversy seems most to lie. As he seems to have good sense enough to perceive that he must be more rational than mystical to make an impression, having to do with persons who refuse to be led on in the dark, or with blinders applied to shut out vision; he expects, no doubt, to be sifted, to be required to make good his propositions; in other words, to be brought to the test of sound reason and to defend his definition of Trinity, showing that it is consistent with itself, and not inconsistent with the language of Scripture. Notwithstanding the disposition evinced some time since, and still persisted in by many professed Trinitarians, to deny that a personal Trinity in the Godhead is a reality, or needs to be admitted as essential to orthodoxy; yet the propounder of this new definition does not shrink from avowing his belief that "there are three persons in one God" without qualifying the language by intimating that it should be taken as indefinite or without meaning.

And now, as Unitarians are suffered to be what they claim to be, that is, rational believers, and, on this ground, are invoked under the fond hope that they will, as in all reason and conscience they must, return to the bosom of mother church under the banner now spread out for them in the new definition of Trinity, offered for their spiritual benefit, let us look a little into the thing in the way of analysis, and see if every difficulty has indeed vanished, so that the same veneration for reason and truth which produced the alienation shall heal the breach and bring the wanderer back.

The thing sought after and to be made intelligible is, that God is one being, one individual substance, whose attributes are such in nature, in kind, or character, as are found in every being, possessed of intelligence. This is rational and unobjectionable; but the peculiarity of the theory put forth is, that although finite intelligences are all limited, each to a single set of attributes, the infinite God is three fold in this respect. As regards substance, he has unity in the strictest sense, and in exclusion of Trinity; but, on the score of attributes, unity is wanting, and he is to be contemplated as personally three. Here then in the divine Being we have three conscious intelligences, separate and distinct one from another, with nothing in common except the "one substance," with which all are said to be connected. There are three divine persons, distinct from each other, possessing, just as ourselves do, all the requisites of distinct personality: and yet, substantially, are numerically one only. Among the constituents of these persons there is a separate and distinct consciousness, as the definition states, so that no two can be conscious of the same thing, one cannot think the same identical thought that another thinks, nor perform the same identical act. Hence it follows, that God has one consciousnes in the first person, another in the second, and so on. His acts also are limited and varied in the same way. Here something seems to be needed to free the subject of absurdities, somewhat akin to those one encounters on the face of the Athanasian Trinity.

The unity is preserved in no single article, until some intelligible and rational account shall be given of the "substance," with which the three personal intelligences contained in the Deity are connected. And what conception can one form of a substance to which belongs a triplicate of intellectual and moral attributes, such as is to overcome Unitarian scruples, and heal them of the heretical pravity, which has closed the door of orthodox fellowship against them? If they are to be treated as a rational class of beings, let it not be imagined, that with them any kind of Trinitarianism will be acceptable, which will oblige them to regret the unity of God, as defined by Professor Stoart, when arguing against a personal, and in favor of an indefinable Trinity, by saying, "God is numerically one in essence and attributes." On the whole, Mr. Editor, I am for encouraging all theorists in the freest speculation upon Biblical subjects, provided they will act as men, sincere and in earnest, as not less, ready to receive than to impart light, where a diversity of opinion exists. I am not discouraged, but very much the contrary, when I find one man combatting the Unitarians by contending for such a Trinity as every man has in his own soul, consisting in three leading attributes of mind, and another bringing forward a definition like what we have been examining above.

All goes to show, that the traditions of fallible men and a corrupt church are losing their hold on the human mind, and will be forced at length to give place to doctrines, which the serious and inquisitive find treasured up in the Scriptures. J. F.

For the Register.

NEW YORK CORRESPONDENCE.

NEW MEASURES IN NEW YORK.

NEW YORK, Sept. 14, 1847.

Within the last four or five years, the new measures for promoting revivals are not much in use. As if by common consent they have been permitted to die out or become obsolete even in those churches which formerly employed them with the most zeal and confidence.—Itinerant evangelists, no longer go about among the churches to reprove and stimulate the settled pastors, and endeavor to break up the hopes of hypocritical professors of religion. We hear no more of anxious seats, no longer are notes requesting prayers for impenitent relatives and friends sent up to the pulpit to be read aloud. Protracted meetings even seem to be not much relied upon, but throughout the city the churches formerly employing these means have fallen back upon the old fashioned ways. In this return to old customs, I think they have shown some evidence of reflection and wholesome shame which were greatly needed; for of all systems that ever came into vogue out of Bedlam, this new measure system certainly exceeded in grotesque foolery, ridiculous extravagance, and abandonment of common sense.

It happened to fall in my way to be an observer of many of the excitements which went by the name of revivals of religion, and to witness the various pious frauds and tricks, by which they were promoted, and I could easily recal incidents which if told in the simplest, most unvarnished way, would look incredible and libellous now that men's minds have sobered down. Indeed I can readily believe that many of the actors in those scenes would fain now to recognize the history of their own proceedings if ever so accurately recorded, and if they could I am sure they would be most heartily ashamed of them. In this belief I can heartily rejoice, for it assures me that light and truth and reason are triumphing over prejudices of the most stubborn sort. To see the men who once led the new measure excitement in this city and country, abandoning their former practices and errors; ceasing to attempt the promotion of Christian love and gentleness by rude, coarse, vulgar denunciation and abuse,—affords me great satisfaction, and if they continue as they have begun, to improve and grow in grace and good manners, I cannot find it in my heart to reproach them for the follies of the past.

But though the system of new measures is seldom, if ever, seen in practice now, the mischievous effects which it wrought on the minds of many of its votaries, have not yet passed away. There was an intenseness of bitterness and acridity in the whole tone of new measureism that communicated itself to those who were brought into the church under its influence that is not soon rooted out. This bitter spirit betrayed itself in all the relations of life. It made men ungracious, harsh and hard, even in their own families. Men of amiable and gentle natures became new creatures after a fashion unknown to the Gospel; the lamb was turned into a lion or a wolf, and learned for the first time to snarl and bite after being born again under this system. How could it be otherwise, when looking up to the minister they loved and followed, they saw only the spirit of bitterness displayed by him, and heard only the language of hatred and denunciation applied by him to those who were sinners.

Let me mention a single incident illustrative of the method taken to break sinners down into a state of submission, and of the spirit diplayed in such cases. In the midst of a new measure revival some years ago, conducted by one of the most distinguished and successful revival ministers, a lady in great distress about her condition, called on the minister for private counsel at his dwelling. A friend of mine happened to be present when the interview took place, and described it as follows: The lady entered the parlor timidly, and with every evidence of great distress, and was asked to take a seat, the preacher abruptly saying in his roughest manner, "well, what's the matter? What do you come to see me for? Why don't you submit to God!"—The frightened patient replied, that she trusted she had given herself up to the Lord to serve him. No you hav'nt, said the preacher. I know better; you hav'nt. Come, I'll try and pray for you. They knelt down and he began. O Lord, thou knowest all hearts, and thou seest the heart of this woman—thou seest how she hates thee with all her soul. "I don't, indeed I don't hate God," said the poor woman. "O Lord," continued the preacher, "thou knowest this woman *lies*, and that she does hate thee," and then went on with a volley of abuse too coarse to be repeated here, the woman occasionally throwing in a contradiction, probably bewildered by the strangeness of the scene; and thus it continued to the end of the so-called prayer. After she left, the preacher remarked to my friend that he had often broken people down by such means, and he felt sure this woman would "give up" before she slept.

Now look at this scene in the house of a pastor of Christ and think what would have taken place if Christ himself had been there to receive and counsel this distressed woman, and need I ask if there is a particle of the spirit of the Gospel in the former? Is it not a spirit of intense hatred and bitterness, and is it wonderful that persons converted under such influences should themselves become bitter, ungracious and patterns of all unloveliness? When I read such scenes and think what multitudes of people were subjected to their influence for years, my only wonder is that anything human was left in the track of these revivals. How any of the milk of human kindness remained uncurdled under the preaching and praying and management of those days, is more than I can explain.

Truly Yours, CRITO.

For the Register.

LETTERS FROM THE WESTWARD.

LOUISVILLE, June 7.

I have deferred writing, till it might help me while away the tediousness of the first few hours on board the boat. We are very slowly and tediously grinding our way along the canal, which leads two miles around the Falls of the Ohio. What with creaking and groaning, puffing and grating, our poor boat seems to take it dismally enough. It is about five o'clock; and the narrow crooked passage, just large enough to admit the boat, and crushing sometimes against us, as if we were to be ground apart, will take us at least two hours to accomplish. The "ne plus ultra," a bigger boat even than this, is just before us with its defiant motto—and our prospects for the night are somewhat doubtful. This canal is dug out of solid stone; and at first was ample for all the navigation; but for *fourteen years* it has been most inconveniently small, as we now find it. In a few years more it will be in the hands of government. [N. B. We were detained about ten hours by the canal and locks. For this durance, the toll our boat had to pay was $116. 50.]

I have had a pleasant visit in Louisville—one I have been extremely glad to make on many accounts, chiefly that it is more of a southern city than any that I shall see. I need not say, that I have met with all possible kindness and hospitality. The signs of southern character and institutions are very apparent—quite as much so as at Richmond, though on the very borders of the North. You meet everywhere a great many blacks—most of them, of course, being slaves, and very black. I am told, however, that some of the worst features of slavery are wanting here; particularly the *traffic*, to supply the market of the South West, and the contempt of labor, which one would think must always accompany the system. Still there is a great interest felt in the matter of emancipation. Several gentleman, (with whom I had been conversing on this subject among others,) met the other evening to take measures for sustaining Mr. Vaughan's paper, which is to be renewed shortly. I find the utmost liberty of thought and speech. Nobody here has any notion of finding apologists or defenders of the system at the North. A young lawyer from Cincinnati undertook to say some such thing in a lecture; but was met only with lowering and decided disapprobation. And some northern person visiting two or three places in the neighborhood, undertook to commend the institution, saying he saw none of its evils &c. "We don't think so here," was the reply—"we have tried it long enough, and would give anything to be clear of it." By way of another attempt, he began to disparage the negro race, "we don't think so here" said the Judge, whom he was speaking to, "there are half a dozen men on this plantation, who would represent the State better than half the men in the Assembly."

Among other curiosities of the place, I went on Sunday afternoon and evening, to visit the Methodist Negro church. I am almost afraid to describe the excitement that prevailed through a part of the service, lest it should seem mere levity and exaggeration. This animal excitement of religious exercises was an entire novelty to me. Some words and phrases which the preacher used, seemed to be the signal to begin. At first it was simply a murmur, as of approbation, which ran over the female part of the audience, very much like the cooing of a flock of pigeons. Cries of "Glory" &c., were presently heard, and groans or screams at some peculiarly effective phrase. And at last, (not to describe the strange particulars,) the sight and sound was very much like an Indian war-dance, as we have seen it in Boston—only very much more passionate and excited. It was difficult to say whether the cries or the gestures were more extraordinary. Only the interspersing of a few religious phrases, and the eager way they dwelt on the notion of Gospel liberty and the glory of the future world, seemed to distinguish it from any frantic Pagan dance. Poor creatures, it seemed to be their restrained natural passion for amusement excitement and freedom, which took this singular turn; and it appeared mere accident and caprice that they called it by a Christian and not a heathen name. I state merely the impression of the outside show. From other examples, we know how much goodness, and even sobriety of character may be accompanied with the most singular demonstrations. There is a negro Baptist church in the city, managed in a very quiet way, and greatly to the credit both of minister and congregation. The management of affairs seems to be confided entirely to the blacks—a police regulation only compelling them to close the meetings before ten o'clock.

These things illustrate only one "peculiar" feature of the place. No stranger should leave it without bearing witness to the glory of the Kentucky forest—broad and lofty beech trees, with the clear open space beneath, carpeted with grass of the freshest green. Gigantic sycamores we saw also, in a ride this morning along the river's bank; and it was a beautiful region of country through which we passed in a drive six miles out of town, to one of the ample and hospitable estates, so characteristic of the South, and of this particular region. Kentucky is *facile princeps* in the department of forest trees. Even Ohio, magnificently wooded as it is, willingly yields the palm. And in strict justice, let me add, that I have anxiously watched the banks on either hand, desiring either to confirm or correct the impression I had, that the Kentucky shore offers a striking and gloomy contrast, to that of the free states opposite. What the interior may show, I of course cannot say; but along the river I could find no such contrast. With very few exceptions, the shore on both sides is wholly uncultivated and

very dreary to the eye—strangely desolate and deserted, as it strikes us in passing, and the few scattered houses or little villages are of the most deplorable and wretched sort. The large trading towns are the only exceptions to this. Of course I do not speak of the features of natural scenery, which strike different persons variously, and are often very beautiful.

MISSISSIPPI RIVER, June 10.

We are fairly in it at last, having reached Cairo at half past nine last night. I was very anxious to see the confluence of the rivers, but all seemed to conspire against it. The ten hours on the canal at starting were a damper to all our hopes of a propitious passage; then we must stop here to "wood up," and there to unload, losing an hour or more each time; then in some broad and shallow place "went sounding on, a dim and perilous way." Most of us felt it to be a righteous retribution, when we passed the Ne Plus Ultra," which had detained us so long in the canal, stuck fast in the mud; and its motto, which seemed then to be jeering at us, was long as it were in its own teeth. Another boat was aground near, and it was quite exciting to wind our way past the dangerous spot. The mid sing-song too, of the man who hove the lead, was a novelty to me. Printed words and musical notes do not suffice to communicate its strange outlandish melody. The last time this process was repeated, was when we left Cairo, and swept round into the current of the Mississippi. It was late in the evening, cloudy and dark, when the bell roused us from an argument on "Vestiges of Creation," and up we went on deck. I remember a lady telling me that when she passed Cairo, its three houses were under water. At the best, it is a low and disagreeable level, and may be swept away bodily sometime, though at present it is half a mile from the extreme point. I strained my eyes through the gloom, to see the three great river courses. The traces of them were dim enough. But it was interesting, merely to know we were there to feel the mightier current, and see the turbid flood sweep by in the glare of the torches or engine fire. This morning is bright and pleasant, after a rainy night, and we can see everything to advantage. The river-water is in hue very like a mixture of clay, chalk, sand, and a little meadow-mud, not so dark a color as I supposed, but quite opaque. Judging from our tea and coffee, it is not bad to drink, and it is vehemently praised by the natives on board. The deck hands" bale it up in dirty buckets, and puff it in all its opacity. The chief inconvenience of the mud seems to be, its caking up in the inside of the boiler and pipes, so as to make the iron burn thin and burst. Many of the accidents on the river are ascribed to this.

On board the steamboat, "we take no note of time, but from its loss." The three days, as concerning common news and occupations, are a perfect blank—dreary enough to look forward to, and impatiently submitted to at first; but gradually growing pleasanter, at least, to me, so that it is hard to realize that it has so nearly passed by. An amusing contrast it makes to the driving busy life we lead at home. Our notions of time and space have to be entirely revolutionized in coming west. This single step of our journey, from Louisville to St. Louis, is farther than from Boston to Richmond—and such a dreary and shabby array of towns, generally speaking, as lie between we see nothing of, near home. The only difficulty here is to become reconciled to the way of life on the rivers, to regard it not as merely the necessary means of getting from place to place, but as one of the methods of passing days, or even weeks, as if you were ashore. Once reconciled to it, you find it quite agreeable. It is like living so many days in a hotel, where your little bed-room opens on one side upon a balcony and on the other into the long dining-hall. The jolt of the machinery and shifting of the prospect, make the chief difference, unless you add to them the dread of snags, some exploded superstition about bursting boilers and perils of high-pressure enginery.

FRIDAY, June 11.

We are within a few miles of our destination. A tedious morning we passed yesterday, in tinkering a wheel which gave way with a crash at breakfast-time, having been damaged in the Louisville canal. This delayed us four or five hours. While it was going on, we had an opportunity to survey the queer and motley scene among the emigrants on the lower deck. There were upwards of a hundred Germans, men, women and children, stowed away amidst an incalculable amount of freight and lumber. Some were passing to and fro, some lying for a little sleep in the oddest corners, some attending to their toilet, or quieting the noise of uncouth and turbulent children, some huddled in groups, despatching the tea, bread and cold meat, which made a more sumptuous repast than usual. The men are heavy looking, and rejoice in smoking—the women are coarse and bronzed. They are all in very comfortable case,—have a look of animal content, encouraging to behold. They are notable and thrifty improvers of the soil—choosing generally, as I am told, the higher and less fertile spots.

We passed Banvard's "architectural bluffs" at day-break, and having seen them out of the cabin window, I can bear witness to the fidelity of his drawing. We have been sailing along the margin of the two currents, where the Missouri, near thirty miles below its mouth, is not yet mingled with the clearer Mississippi. The curling and crooked boundary can be easily distinguished. Now we pass Jefferson Barracks, and are in full sight of St. Louis—the already stately and beautiful "River-Queen."

J. H. A.

OBITUARIES.

JAMES W. BURDITT, ESQ.

Another good man has passed away. Although the event which has filled many hearts with sorrow was not unexpected, his friends cannot but feel that the departure from their presence of one who was so dear to their hearts, has caused a blank which can never be filled in this life. Those who mourn the removal of a kind husband and an affectionate parent, must turn for consolation to the widow's God—the Father of the fatherless, and he who never fails in the darkest hour will not forsake them now.

A long and painful disease, which he bore with singular patience and fortitude, had prepared in some degree the minds of his friends for his departure. But when the hour came in which the spirit left the scene of its struggles, and we felt that hereafter we should have nought but the memory of his useful life and many virtues to cherish, it seemed hard to sunder the ties which so long had bound us to him. The hand of affection no longer could minister to his wants; the voice of true love no more breathe the words of tender sympathy. God had called upon him to endure many trials, and now in his mercy had ordained their termination.

Mr. Burditt was a native, and during the greater part of his life, a resident of Boston, where he was extensively known, and known only to be respected and loved. His strict integrity in business, and his unostentatious benevolence won for him the esteem of many friends, in whose hearts his memory will be cherished as a sacred trust. His helping hand was always ready to succor the unfortunate, and it was justly said by one who was looking upon the remains of his benefactor and friend, "There lies the man who loved his neighbor as himself." He has gone from us for a season to receive his reward for a life well spent. The family circle which mourns his loss have added *one more* to those of their number who rejoice above. Once again, so soon, has the finger of God been pointed in their midst to summon hence another of the loved ones from the little band, now so reduced. "Again and again has He reminded them of the necessity of being ready for the change which awaits them all." The hoary head of age, the strong man, blooming youth and tender infancy, have been removed from their midst;—the oldest and the youngest. "Again and again has the Almighty permitted them to witness the sustaining influence of religious trust," in the last hours of those whom he has taken to himself. It is a source of consolation to know that he who has last been taken was prepared for the change by a long and useful life; and while we cannot refrain from sorrowing that we shall see him no more on earth, we have sweet consolation in the belief that he has gone to join the other dear departed ones in a better land.

"We know that the bowers are green and fair,
In the light of that summer shore;
And we know that the friends we have lost are there:
They are there, and they weep no more."

J. W. M.

MRS. ELIZABETH FAIRFIELD.

In this city, on Monday, 13th inst., Mrs. Elizabeth, wife of N. H. Fairfield, Esq., and daughter of the late Hon. Daniel Kingsbury, of Walpole, aged 33 years.

By this sudden and distressing event, many hearts are made to bleed; a numerous circle of relatives and friends, to whom she was endeared by many excellent qualities of heart and mind, are called to give up a cherished object of affection and tender regard; the devoted husband to part with the cheerful, kind and loving partner of his lot. But

"Weep not, her struggles and pain are all o'er,
And she loves none the less, though we see her no more;
Though the tomb claims the treasure our hearts dearly prize,
Our Father hath call'd her to him in the skies."

Boston, Sept. 15th, 1847.

RELIGIOUS SUMMARY.

INSTITUTION. The Rev. Charles Mason was instituted into the Restorship of Grace Church, in this city, on Sunday morning last. The institution was performed by the Rt. Rev. Bishop Eastburn, who preached a very appropriate sermon, from 2 Cor. iv: 2.

CATHOLICISM IN THE UNITED STATES. But few are aware, says the Baltimore Sun, how numerous in the United States is the Catholic population. From the statistics published by order of the Archbishop of the United States, for 1847, we obtain the following facts:—

In the Diocese of Louisville, 30,000; of Cincinnati, 70,000; Detroit, 75,000; Vincennes, 27,000; Duboque, 6,500; Pittsburg, 35,000; Little Rock, 700; Chicago, 50,000; Milwaukie, 30 000—Total 321,200.

Diocese of Baltimore, 90.000; of New York, 230,000; of Boston, 75,000—Total, 395,000.

CONGREGATIONALISM IN VERMONT. Under this head, the Vermont Chronicle gives the statistics of the denomination in that state, for the last 18 years. From this we learn that there has been a net decrease of the church continually going on for the last three years. The diminution from 1844 to 1845, was 266; from 1845 to 1846, 206, and from 1846 to 1847, 170. The denomination now numbers less than it has at any previous time since 1832. Such facts as these are truly distressing. The population of the State has probably increased in this time about 2000, yet one of the leading denominations in it stands now in respect to numbers just where it stood fifteen years ago.

SAILING OF MISSIONARIES. The Rev. A. Alexander Hodge and Mrs. Hodge, embarked for Calcutta on board the British barque Coromandel, Captain Pember, at New York, on the 12th of last month. Mr. Hodge, is a son of the Rev. Dr. Hodge of Princeton, and is appointed to the Allahabad mission.

SECULAR SUMMARY.

NEWS FROM MEXICO. By recent accounts from Mexico, it is put beyond doubt, that two sanguinary and desperate battles were fought near the city of Mexico, by the American and Mexican armies on the 19th and 20th of August. The Americans are represented as victorious, though they had not entered the city. These battles are said to have been the most "fierce and sanguinary" of any which have been fought. The loss, by killed and wounded was very great on both sides. A very large number of American officers was killed. An armistice of forty eight hours had been entered into with the Mexicans, as was supposed, by the instrumentality of the British Minister. It was believed that another severe battle would be fought before the Americans would obtain possession of the city.

And when they have obtained possession of the city, what will have been gained,—after these numerous appaling scenes of wholesale murder,—what will have been gained that might not have been obtaned without dishonor, by the exercise of only an ordinary spirit of conciliation on the part of those in power? Every day's experience and every new piece of intelligence only add to the feelings of disgust, humiliation and sorrow with which we regard this uncalled for, unjust and iniquitous war.

STATE REFORM SCHOOL. In the Register of July 31st, we published the law establishing in Massachusetts a State Reform School. A late correspondent of the New York Commercial Advertiser furnishes an interesting article respecting it. The origin and plan of the Institution (located at Westboro') but not yet in operation, is first described, and it closes with these remarks.

"The Massachusetts Manual Labor School is for the reform of offenders alone. Neither the degree of crime which shall have been committed, nor the length of time to be spent at the school, is to be defined by the law. Both of these are wisely left to the discretion of those who are to act as guardians of the institution. If these are wisely chosen, if the responsible position of trustees be conferred upon those who will, in advance, rightfully possess the confidence of the public, and who will justify that confidence by the faithful discharge of the duties of their office, much good cannot fail to be realized to the community from the establishment of the school. It is well worth a visit to Westboro', to see the progress of the buildings of an institution which promises so much good to the State. Under the supervision of the three commissioners appointed by the State, Messrs. Robert Rantoul, A. D. Foster and L. Pomeroy, the work is in a good state of forwardness, designed by able architects and thoroughly built by experienced workmen. Its location is one of eminent beauty. Elevated above the surrounding scenery, the spectator sees upon one side the clear waters of Chauncey Pond, leaving the beach at the foot of the hill, and stretching away toward the cultivated lands on the South and West; and upon the other side, the uneven ground of the Bay State, cultivated to its highest extent, and divided by heavy stone walls into orchard and meadow, woodland and pasture, in a pleasant and tasteful variety. All around are the quiet and beauty of a New England landscape. Here and there appear farm-houses with their adjacent outbuildings and barns, in the midst of old homesteads; and in the distance the steepled church, the rural village, and the Western Railroad, oftentimes with its train of smoking cars, fill up the scene. In natural loveliness the spot is unsurpassed. Let us hope that wise measures may so crown the beneficent design of the school that the moral loveliness of the scene shall be in harmony."

POWER'S STATUE OF THE GREEK SLAVE. This production of our countryman, already celebrated through the civilized world as *one* of the most perfect specimens of art, and the most perfect of any of the works of living artists, is now to be seen at the rooms of the National Academy on the corner of Broadway and Leonard street. It cannot be contemplated without intense admiration, and our national pride is gratified by the fact that one of our countrymen in his own youth and in the youthfulness of his country has thus attained the highest eminence in the highest walk of art.

LITERARY INVITATION. Ralph Waldo Emerson will sail for England on the 1st of October, being invited to lecture in some of the principal cities of the Kingdom. He will spend the winter in Europe.

DEATH OF SHEFTALL SHEFTALL. The Savannah Georgian of the 16th, notices the death of a most ancient and venerable citizen. He will be recollected by every one who has visited that city. His adherence to the dress and fashions of the good "olden times" always attracted the notice and interest of strangers. With truth, we think it may be said, that he was the "*last of the cocked hats*" in Georgia, and perhaps in the Union. His age 80.

MR. VATTEMARE—A PUBLIC LIBRARY. This gentleman, after a sojourn in the city of about three weeks, left on Tuesday for New York. We are glad that during his visit he had so many opportunities of personal intercourse with the most prominent men in the city, and found every where a cordial interest manifested in his great project of international exchanges. From the Mayor and Corporation of the city, the Governor and Secretary of State, and the President of Harvard University, he received the attentions due to the chivalric generosity of his mission; and, what must have been to him more pleasant, a hearty response to his own cherished plans.

Mr. Vattemare, it is well known, brought a very large present of valuable books from the French Government to the city of Boston, the State of Massachusetts, and Harvard University. When he returns to France, it is to be hoped he will take with him a sufficient number of American books, pamphlets, and public documents to evince our appreciation of French liberality, and our disposition to co-operate in the exchange of mental products. At Mr. Vattemare's request, a separate room has been set apart in the Corporation Library of the city of Paris, devoted exclusively to American books, and which now numbers many volumes. We can conceive of no better advertisement of American literature than is afforded by this, and our authors and publishers cannot better extend the reputation of their works, than by having a copy deposited in the most public institution of the metropolitan city of the world. Each volume is bound, with the name of the donor inscribed upon it. The books are placed in alcoves, answering to the different States of the Union. All works sent to the Mayor of Boston will be transmitted to Paris, deposited in the American library there, and in return the authorities of Paris will send valuable French publications to the public library of Boston.

We hope that the books which Mr. Vattemare has given to Boston, will be the nucleus of a Public Institution of art, science and literature, founded on the truly republican principles of similar institutions in the old world. The most important department of such an Institution would be a large public library, open to all. Such a library would be increased by constant contributions from citizens, and its value enhanced by the system of interchange with foreign public libraries. We believe that every body who has given any thought to the subject is in favor of it, and if the general sentiment of the community could find expression, such a library would be commenced at once.

Perhaps all our readers are not aware of Mr. Vattemare's credentials. His plan is not only adopted by the different governments of Europe, but there is hardly a European, eminent in science, art, letters or statesmanship, who has not publicly expressed his warm approval of his project. We have by us a translation of a letter to Mr. Vattemare from LEVERRIER, the discovery of the new planet, and we publish it as an expression, from a man universally known, of the opinion of European men of science.

PARIS, May 6th, 1847.

SIR,—It is at once a pleasure and a duty for me to express to you the admiration that your generous efforts for the intellectual union of nations, inspire me with. It is not only a scientific thought, it is also a great work of humanity that you are realising. I thank you cordially for the honor you have done me, in supposing that notice could please me more than to associate myself with it in heart and in action. Both you can depend upon, I say it in all humility! For who can speak of his zeal and his efforts after your devotion to this cause.

I am at your disposal, then, sir, if I can be useful to you in any thing in Paris or in France, either with the administration or with the men of science. I will try to fulfil your wishes, and every other thing shall give place to this. Say, also, to the men of science in America, whom you are now going to visit, that we should be glad to know from them the results of their labor. That if it is agreeable to them to send me any of their works, they can do so, either by you or through the U. S. Minister at London, who has consented at my request to receive them for me. I shall take care to present them to our Institute, and to give an account of them in our journals; and as a just return, I shall do myself the pleasure to keep them informed of all the interesting scientific facts here that may come to my knowledge.

I shall hear, with great satisfaction, of your safe arrival at New York. Meanwhile, allow me to add my wishes for the success of your voyage. With expressions of my sentiments of admiration, of esteem and of affection.

M. J. LEVERRIER.

MONS. A. VATTEMARE.

PROFESSOR AGASSIZ. We understand that overtures have been made to Mr. Agassiz, on behalf of the Corporation of Harvard College, to fill a Professorship in the Scientific School of the University, on one of Mr. Lawrence's foundations. This step, it is understood, has been in accordance with the expressed wish of Mr. Lawrence, who has, from the first, been desirous of engaging the co-operation of this eminent Naturalist. We are much gratified to hear that the proposal has been favorably entertained by Mr. Agassiz. Such, however, are his connections with his own government, that he has very properly referred the subject to their approbation, and to the advice of his scientific friends in Europe, and especially the Baron Alex. Humboldt. The well known liberality of the King of Prussia, and the enlightned zeal of M. Humboldt for the promotion of science, leave no doubt as to their willingness that Mr. Agassiz should connect himself with our University. They will probably feel that in no other way could that gentleman's talent, attainment, and skill as a naturalist—which have been so satisfactorily exhibited to our community during the past year—be brought into such direct and efficient operation for the promotion of science. We presume that intelligence will be received from Berlin, in a very few weeks, which will lead to the definitive appointment of Professor Agassiz.

No choice, we apprehend, could be made more likely to give a strong impulse to the Scientific School; and we take great satisfaction in adding, that none could be more satisfactory to the men of science in this neighborhood, to whom Mr. Agassiz has recommended himself by his amiable and unassuming manners, not less than by his extraordinary merits as a Naturalist. [Cambridge Chronicle.

FITCHBURG RAILROAD COMPANY. A meeting of stockholders was held at Concord, on Thursday, to see whether they would authorize the directors to construct any portion of the Lancester and Sterling Railroad, under the amended charter of the last Legislature. The meeting was addressed by Mr. Knights, who is making some improvements on the Assabet River, in Sudbury, on the line of the proposed road, (where he will have a water power double that formerly owned by him at Saxonville,) and also by Messrs. Derby, Crocker, and others. A resolution offered by Mr. Everett, giving the directors discretionary power in the premises, was finally passed; and also another resolution, offered by Mr. Crooker, in favor of giving aid to the Connecticut river portion of the Vermont and Massachusetts Railroad. The meeting was then dissolved.

[Charlestown Aurora.

ARRIVAL OF EMMIGRANTS. The number of passengers from Europe, who arrived in this port during the years ending 31st July, 1846, and 31st July, 1847, was as follows:

Where from.	1846.	1847.
British ports	54,228	88,733
French ports	15,632	26,779
Hanse Towns (Bremen and Hamburg)	12,887	15,525
Belgium	4,303	13,128
Holland	2,430	5,076
Sweden and Norway	1,133	2,021
Prussia	118	274
Spain	13	1
Italy, Sicily, and Sardina	204	114
All other ports	334	465
Total.	91,980	152,116

The great increase, during the past year, occured mainly during the winter months, and was doubtless caused by the famine in Europe.

[New York Tribune.

DEATHS OF EMMIGRANTS. The Quebec Chronicle publishes the following statement of the deaths amongst the emigrants on their passage out and at Groose-Isle, during the past three months. The statement is derived from official sources, and is made up to the 21st instant:—

Number of deaths on the passage,	3899
Do. on board ships after their arrival at quarantine, and previous to being put on shore,	1248
	4647
Deaths at the Hospital and tents,	2503
Making a total of	7150

From the commencement of the season to the 21st instant, 26,195 cases of sickness had been admitted into the hospital and tents at the station; and we are sorry to state that little if any diminution in the mortality has taken place, the weekly number of deaths averaging between two and three hundred.

A FATAL CLIMATE. The Louisiana Regiment, which is stationed at Tampico, under the command of Col. De Russey, left their homes a few months ago, one thousand strong, and of this number not more than two hundred appeared on parade, on the tenth of August. Hundreds have died, and hundreds are now languishing in the hospitals.

EMANCIPATION IN FRENCH GUIANA. The Salem Register states, upon information derived from Captain Clark, of brig Roap—which has arrived at Salem, from Cayenne, having sailed August 5th—that great excitement prevailed there in reference to the question of abolishing slavery, which has been in agitation for some years. The Colonial Council has hitherto had a large majority in favor of the measure; but the minority, though small, was turbulent, and had contrived to hinder the consummation of the measure. The most intelligent planters favored emancipation.

Meanwhile, new laws have been passed by the French Chambers, modifying servitude, and the feeling in favor of emancipation has greatly increased; so that at the election for a new Council, on the 29th July, the friends of the measure succeeded in electing a board unanimously on their side. The next advices, therefore, will probably be, that a decisive step has been taken to effect emancipation.

PUBLIC OPINION IN TENNESSEE. The Ohio Press makes the following statement: "We have ourselves heard Senator Jarnagan declare, repeatedly, that if the abstract question were submitted to the people of Tennessee to-morrow, three-fifths of them would vote for the abolition of slavery."

ORDINATION AT ROXBURY.

Mr. W. R. Alger, recently of the Cambridge Divinity School, was ordained yesterday as minister of the "Mount Pleasant Congregational Society," gathered a few months ago. The exercises, which were very able and interesting, were as follows: Introductory Prayer, by Rev. Mr. Huntington of Boston; Selections of Scripture, by Rev. Mr. Hall of Dorchester; Sermon, by Rev. Mr. Lothrop of Boston; Ordaining Prayer, by Rev. Mr. Alger of Marlborough; Charge, by Rev. Mr. Peabody of Boston; Right Hand of Fellowship, by Rev. Mr. Hale of Worcester; Address to the Society, by Rev. Dr. Putnam of Roxbury; Concluding Prayer, by Rev. Mr. Thomas of South Boston. An act of fraternal generosity and Christian courtesy on the part of the old Society, (Dr. Putnam's) was mentioned in the course of the services, namely, that the old Society had presented to the new one a service of plate for the Communion Table. With a church building unencumbered by debt, with harmonious relations among themselves and towards their fellow Christians and neighbors, and with an acceptable and earnest minister, the Mount Pleasant Society have encouraging prospects. We are glad to see from the following original hymn, sung at the ordination, that Mr. Sprague has not wholly forsaken the muses. [Transcript, Sept 9th.

HYMN.

BY CHARLES SPRAGUE, ESQ.

Thou Lofty One! whose name is Love,
Whose praise all nations swell,
Bend from thy glorious throne above,
And in this temple dwell.

Father, 'tis thine—this sacred hour,
Thine let its spirit be;
And while each tongue proclaims thy power,
O turn each heart to thee.

Bless *him* thy servant—bid him here
Thy faithful shepherd stand,
To fold for thee, through many a year,
This little gathering band.

Bless him with grace their steps to lead,
Where no dark tests divide,
To make the name of CHRIST their creed,
His life and law their guide.

Bless *them*, thy children—them and theirs,
In all their ways below;
Be with them, Father, in their prayers,
And with them in their wo.

Be with them when they come to die,
And make the summons blest;
Then in a better world on high,
Receive them to thy rest.

*** In the communication of Rev. Mr. Harris, of England, in last week's paper, a few errors will be found in the first portion of the edition, which were corrected in the remainder. They occurred in consequence of the copy being taken from the office before correction, and are as follows: Last line but one in the Resolution, "stain of disgrace," for stain and disgrace, in the brackets, "Monitor" for Minutes. In Mr. H's letter, line 1, for "Aug. 7," read Aug. 17; line 4, for "your," read our; line 17, for "behold," read herald.

*** Notices of New Publications, prepared for this week, are necessarily laid over until next.

FAREWELL SERMON. We understand that Rev. David Fosdick is to preach his farewell sermon in Hollis St. Church on Sunday next, 19th inst.

☞ TEACHERS' SOCIAL UNION. There will be a Meeting of the Union on Monday evening next, Sept. 20, at the Chapel of the Church of the Savior, at 7 o'clock.

Question: How far is it the duty of Sabbath School Teachers to introduce the questions of social reform in their instructions to their pupils?

T. GAFFIELD, Sec'ry.

☞ NOTICE. As some unauthorised persons are reported to have solicited subscriptions for the Home for the Destitute in Albany Street, it is respectfully requested that donations may only be granted to those whose names are borne upon the Circular as Managers, or to the Treasurer.

☞ NOTICE. A special meeting of "The Society for Promoting Christian Knowledge, Piety and Charity," will be held at No. 48 Summer Street, on MONDAY next, Sept. 20th, at ten o'clock in the forenoon.

ALEXANDER YOUNG, Sec'ry.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars contributed by the Teachers and Pupils of the Rev. Mr. Shackford's Society in Lynn, to constitute George W. Keene, Esq., the Superintendent of their Sunday School, a Life Member.

Boston, Sept. 18, 1847.

MARRIAGES.

In Dedham, by Rev Dr Lamson, Alfred Rodman, of New Bedford, to Anne Lothrop, daughter of Thomas Muller.

In Beverly, by Rev Mr Thayer, Capt Charles W. Lamson to Miss Georgiana, daughter of Capt George Abbott.

In Anodver, by Rev Mr Taylor, Mr Jotham A. Clark, of Granby, to Miss Deborah M. Jenkins, of Andover.

In Brattleboro', by Rev F. M. M'Intyre, Mr C. H. Dunbrack, of Halifax, N. S., to Miss P. C. Peck, of Syracuse, N. Y.

In Providence, by Rev Mr Osgood, Mr William R. Wright, of Boston, to Miss Ruth Maria Chawell, of P.

DEATHS.

In this city, on the 9th inst, R. D. C. Merry, son of the late Robert David Coolidge Merry, 16.

Drowned, in this city, on the 8th inst, Wm. B. Fessenden, son of Mr Benj. Fessenden, 10 yrs.

10th inst, Mr Stephen Winchester, of the firm of E. A. & W. Winchester, 42.

In Dighton, Sept. 6, Clara R., only child of Rev J. H., and C. R. Winkley, 2 yrs. 4 mos.

In Roxbury, 12th inst, Cora, youngest daughter of Nathaniel and Harriet T. Waterman, 18 mos.

Henry J. Oliver, Esq., 59.

In Dorchester, Arnold F., son of the late Arnold F. Welles, Esq., 7 yrs 10 mos.

In Cambridge, James W. Burditt, Esq., formerly of Boston, 67.

In Beverly, 12th inst, at his residence, Patrick T. Jackson Esq., in the 68th year of his age.

In Danvers, 4th inst, Hon Jonathan Shove, 54.

On Monday forenoon, at his residence in North Andover, Dr Joseph Kittredge, 64, a physician of wide repute, and a man of genuine worth.

In Sherburne, Mass., 12th inst, Dea. Micah Leland, 68.

In Weymouth, 1st inst, Mrs Christiana Cushing widow of the late Mr John Cushing, of Hingham, 80.

In North Bridgewater, on Monday morning last, Nathaniel Langdon, son of Warren Goddard, Pastor of the N. J. Society in that place, 3 mos.

JEWETT & PRESCOTT'S
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BOSTON,
Is the ACKNOWLEDGED DEPOT for all kinds of
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LONG AND SQUARE SHAWLS!
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RICH DRESS SILKS,
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THE LADIES
Who have patronized us so liberally for ten or twelve years in Tremont Row, are now reminded of the great advantages of buying in
MILK STREET;
And MERCHANTS from the Country will find our Goods PERFECTLY ADAPTED to the New England trade, and the tastes of
THEIR CUSTOMERS.
In fact, those who have ever traded with us, can testify that we sell a DIFFERENT CLASS OF GOODS from those to be found elsewhere, and NO LADY or GENTLEMAN can learn what the market really contains, without previously examining the assortments of beautiful styles at
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SILK AND SHAWL STORE,
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LADIES' AND GENTLEMEN'S
LINEN CAMBRIC AND LAWN HDKFS.
Benj. & E. Jacobs & Co.
No. 35 TREMONT ROW,
HAVE received 10 Cases of Ladies and Gent's Linen Cambric and Long Lawn Hdkfs, embracing an extensive assortment of all the various styles of colored and white borders, hem stitch, fancy needle work, &c. Gentlemen's colored borders of new patterns, and of an extra fine quality—7-8 square white borders do. Also—

50 dozen Ladies' Linen Hdkfs at 8c per hdkf.			
50	do	do	10c do
100	do	do	25c do of good quality.
50	do	hem stitch do	25c do
50	do	do	33c do

Purchasers desirous of getting a good and cheap style of Hdkfs are invited to examine the assortment.
6w sept18

FLANNELS. BENJ. & E. JACOBS & CO., No. 35 Tremont Row, have received their Autumn supply of Flannels, comprising an extensive variety of styles and widths, among which are 5-4 and 6-4 extra fine English Flannels, and 5-4 and 6-4 Silk and Wool do for infant's Blankets; Welch and American gauge Flannels; Patent Flannel, 7-8 and 4-4 Silk and Wool do, Shaker Flannels of an extra stout fabric; Cotton and Wool do; Flannel Sheeting 2¼ yds wide, milled and twilled Flannels; Unbleached and Undressed do, Unbleached and Bleached Cotton, do. Most of the above goods are particularly manufactured for their trade, and are of a superior fabric, and many of them warranted not to shrink in washing. sept18

GREAT DISCOVERY IN DENTAL SURGERY. The Subscriber having had the happiness to discover and demonstrate to the world, a means of annihilating pain, was necessarily compelled to relinquish his professional business personally, for a time. Having returned fully to the practical part of his profession, he announces that he has associated with him, Dr. FRANCIS WHITMAN, who has been engaged in his establishment, (No. 19, Tremont Row, opposite the Museum,) for the last four years, and who will fill the place of Dr. N. C. Keep, (vice president of the American Society of Dental Surgeons,) his former instructor and partner.

He would respectfully tender their professional services to the public; and, in so doing, would state that in consequence of the *discovery* of the new properties of ether, constant communications are kept up with American and foreign dentists, affording rare opportunities of information in regard to the *latest improvements* in dentistry, both at home and abroad.

They manufacture and set *teeth in blocks* with false gums; insert *single teeth* with or without gums, upon plate or without, from one to a whole set, the latter being inserted upon a method *not in general use*, which they warrant *is not surpassed* in beauty or usefulness.

Teeth filled, regulated, cleaned, and extracted, and all operations performed *without pain*.

Great experience has been had in this establishment for administering the ether, and having given it for several months in connection with the *surgeons of the Mass. Gen. Hospital*, who are fully acquainted with the manner it is administered by the subscriber.

W. T. G. MORTON,
Author of "Remarks upon the Administration of Ether," "Voice from Europe," &c. 3w sept18

NO. 175 of LITTELL'S LIVING AGE—Price 12 1-2 cents.
1. Bennett's Six Weeks Journey in Ireland.
2. Coulter's Adventures in South America.
3. Dunlop's Travels in Central America.
4. Sketches of Ireland Sixty Years Ago.
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10. Mind and Matter.
11. The Living and the Dead.
12. Memories of an Old Arm Chair.
13. The Emerald Studs.
14. Correspondence, &c., &c.

Published once a week at Six Dollars a year, by E. LITTLE, & CO., 165 Tremont street. sept18

NEW MANUAL OF HOMŒOPATHIC VETERINARY MEDICINE; or the Homœopathic treatment of the Horse, the Ox, the Sheep, the Dog, and other Domestic Animals, by F. A. Guntler, $1 25.

Published and for sale by OTIS CLAPP, 12 School street. sept18

TRACTS for the New Times, No. 3—A popular sketch of Swedenborg's Philosophical Works, by I. I. G. Wilkinson.

For sale by OTIS CLAPP, 12 School st. sept18

CHAMBERS' MISCELLANY of Useful and Entertaining Knowledge. Edited by Robert Chambers, author of "Cyclopædia of English Literature." With elegant illustrative engravings. Each number forms a complete work of itself. Price 25 cents per number. Nos. 1 and 2 received and for sale at SIMPKINS', 94 Washington street. sept 18

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POETRY.

THE BLIND BOY.

BY DR. HAWKES.

It was a blessed summer day,
The flowers bloomed—the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's ample shade,
Till suddenly I came upon
Two children who had thither strayed.

Just at an aged birch-tree's foot
A little boy and girl reclined;
His hand in hers she kindly put,
And then I saw the boy was blind.

The children knew not I was near,
A tree concealed me from their view,
But all they said I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy?
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree;"
The poor boy sighed, and gently said,—
"Sister, I wish that I could see."

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!

"Yet I the fragrant flowers can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! He has not given;
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, *there* all see—
But why ask me a thing so odd?"
"Oh, Mary, *He's so good to me,*
I thought I'd like to look at God."

Ere long, disease its hand had laid
On that dear boy so meek and mild;
His widow'd mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said—"Oh, never weep for me,
I'm going to a bright, bright place,
Where Mary says *I God shall see.*

"And you'll be there, dear Mary, too;
But mother, when you get up there,
Tell Edward, mother, that 'tis you—
You know I never saw you here."

He spoke no more, but sweetly smiled
Until the final blow was given,
When God took up that poor blind child,
And opened first his eyes in Heaven.

MISCELLANEOUS.

THE LOTTERY TICKET.

Two young storekeepers, whose capital in trade was rather small, and who daily saw excellent opportunities for making money pass unimproved for want of the means to embrace them, sat conversing about their future prospects. Their names were Felix Granger and Ellis Day.

"If I could only raise five or six thousand dollars somewhere," remarked the former, "I could double it in two years.

"So could I, easily," returned Day. "But that amount of money is not to be picked up readily. One thing, I am making a good living and slowly improving my condition, and I suppose I ought to be contented. In the end, if all goes on as it has begun, I shall accumulate, I hope, enough to live upon."

It's too slow work for me. I feel like a man trying to run with clogs upon his feet. The fact is, I must have more capital from somewhere. I'll tell you what I've more than half made up my mind to do."

"What!"

"Buy a ticket in the lottery and try my luck. Prizes are drawn every day, and why may not I meet with some good fortune?"

Day shook his head.

"What's your objection?" asked Granger.

"I don't believe any good ever came of meddling with lotteries."

"Why?"

"In the first place the chances are all against drawing a prize. Not more than one in a hundred is successful, and yet the ninety-nine who draw blanks are just as full of hope for the prize as he who draws it; and are just as much diverted from right business thoughts during the time that elapses between the purchase of the ticket and the drawing of the lottery. The loss of the drawer of the blank is not alone the loss of his money. He loses in his business, often seriously, from the diversion of thought that must accompany the suspense he is doomed for a time to feel. Instead of applying himself diligently to the doing of what his hands find to do in his daily employments, he is thinking about the use he will make of his money if he should be so fortunate as to draw a prize. And in the second place, if he should succeed in getting a lucky number, he will be almost certain to lose all he has gained, and more beside, in trying for another and a higher prize."

"Trust me for that," returned Granger. "Let me once get my fingers upon five, ten, or twenty thousand dollars, and you won't find me meddling with lottery tickets."

"I wouldn't trust any man," said Day.

"Not even yourself?"

"No, not even myself."

"Wouldn't you buy a ticket if you knew you would draw a prize?"

"As that is supposing what cannot be, I will answer neither in the affirmative nor negative. But my own impression is, that money obtained by means of lotteries never does any good."

"Why not?"

"For this reason: Money is a standard of value, and passes in society as a representative of some kind of property; which is a thing in itself useful to mankind—as houses, lands, produce, manufactures, etc. When we receive money in business, it represents a benefit we have conferred upon another. But when money comes through a lottery, it does not correspond to any benefit conferred, but is actually the correspondent of injury done to others; for hundreds have lost that one might gain. If a man in business accumulate ten thousand dollars, that sum has been received from perhaps more than a thousand different sources in return for wants supplied; but, if a man draw ten thousand dollars in a lottery, he has received from a large number of persons their one, or two, or ten dollars without making them any return. Nothing has been produced; no want supplied. Society has been in no way benefited, but actually injured. The whole proceeding, from beginning to end, has been disorderly and detrimental. And I cannot but believe that the money so obtained will prove more a curse to any one than a blessing, and this because I hold that all evils in society react with pain against those who practise them."

"Give me ten thousand dollars and I will run all such risks," said Granger. "Somebody will get the prize, and I might just as well have it as any one. Come! Join me in a ticket. I have been looking over a first-rate scheme, which is to be drawn day after to-morrow."

But Day shook his head and said "No," firmly.

"Well, if you won't, I will try my luck alone. The tickets are only five dollars."

That day Granger bought a ticket.

On the next day, late in the afternoon, Felix Granger came hurriedly into the store of Ellis Day. His manner was flurried; he had a look of wild elation.

"Didn't I tell you so?" he exclaimed, in a thick voice. "Didn't I say that I would draw a prize?"

"You did," returned Day, calmly.

"And I said true. I've got the twenty-five thousand dollar prize as certain as death."

"Indeed!"

"True as preachin'."

"Twenty-five thousand dollars?"

"Aye! Twenty-five thousand dollars! Think of that, friend Day!"

And he caught the hand of his friend and almost crushed it in a vice-like grip.

"Ain't I a lucky dog! I always said I was born under a fortunate star, though I confess that I had to wait long before the right aspect came. But all in good time! I've no complaint to make. Twenty-five thousand dollars! Just think of that! Won't I do business now with a rush! Won't I show some of the sleepy ones in the trade a specimen of tall walking! Won't I!"

And for very want of breath the excited young man paused.

"What do you think of lotteries now?" he asked, after he had recovered himself a little. "Ain't you tempted to try your luck?"

"I think of them as I always did; I believe I shall not try my luck. I might be so unfortunate as to draw a prize."

"Are you crazy, Ellis Day?"

"Perhaps I am. But, seriously, I would rather go on as I am going than draw a prize of twenty thousand dollars. For slow and sure will bring all out right in the end; but with twenty thousand dollars thrown suddenly into my lap, I might, no doubt would, be tempted to dash ahead at a rate so rapid as to be thrown headlong from my course, and be worse off than I was when I began the world with hope, energy, industry and five hundred dollars in my pocket."

"And this you predict for me?"

"No. I predict nothing for you. I hope you will be wise and prudent in the use of the large sum of money that has come into your hands."

"Never fear for me. I know what I am about. Twenty-five thousand dollars is not a sum large enough to turn my brain."

Granger had said something about lending his friend a few thousand dollars, in anticipation of a smaller prize than the one he had drawn.—But ways in which he could use the whole a mount of his now greatly increased capital immediately presented themselves, and instead of feeling that he had any thing to spare, he felt that his operations would still be restricted within limits that it would be desirable to pass.

Twenty-five thousand dollars in cash at once enlarged the credit of Granger to from seventy-five thousand to a hundred thousand dollars. All his business operations became greatly extended, and he grew into a man of importance, both in his own eyes and the eyes of others, quite rapidly.

Whenever we begin to think highly of ourselves from any cause, but especially when this increased self-estimation springs from the mere increased amount of worldly goods that may happen to be possessed, we are almost sure to fall into error. The first error committed by Granger was a most grevious one. When he drew the great prize he was under engagement of marriage with the daughter of a widow lady named Riker, whose income was small and who was unknown in fashionable society. The mother and daughter lived humbly, and all their time was usefully employed. Emma Riker had received a good education, and was in every way the equal in mental culture of the young man who had sought her hand.

For a month the young man continued his visits as of old, and felt and acted toward Emma as his affianced bride. After that, the idea of obtaining a rich wife entered his mind, and toward it pride, selfishness, and a love of money flowed as principles of life, first vitalizing the seed and then causing it to grow, sending down its roots in his heart, and putting forth leaves and blossoms that ultimately produced noxious fruit.

The possession of twenty-five thousand dollars, the enlargement of his business, and the reputation of being a young man of great enterprise, enabled Granger to form new acquaintances, and procured him invitations to fashionable parties in a circle where he had never before moved. He mingled with young ladies of high pretensions, and attractions of a more imposing kind than such as were possessed by Emma Rider. Contrasts unfavorable to the latter were constantly taking place in his mind. The final result was a breach of the engagement. This was the worst error committed by the young man.

A year from this time Granger led to the altar the daughter of a rich merchant, named Collins, who had enough pride, extravagance, and love of show to ruin any man willing to be influenced by her. Her father gave her a brilliant wedding party, and a house furnished in the most costly manner. The young couple started in life with some *eclat*.

No very long time elapsed after the marriage, before Granger discovered that his wife had few if any domestic qualities; was self-willed, passionate, full of pride, and alarmingly extravagant. Such a thing as consulting his tastes, pleasures, or preferences, never appeared to cross her mind. In spite of the effort he made not to do so, he could not help contrasting these qualities of his wife with the very opposite ones that were possessed in such gentle and unobtrusive yet sweet perfection by Emma Riker.

Not more wisely did the young man act in business. He at once extended all his operations and entered into new ones, employing every dollar of his capital, and using his credit to very nearly its utmost limit. Under this system he found himself, by the end of a year or two, with a weight upon his shoulders that was difficult to be borne. Notwithstanding this, he boasted of having made ten thousand dollars during the first year, and twenty thousand in the second year that followed his improved fortunes; and in opening the business of his third year, he sought to extend still farther all his operations. Through the influence of his father-in-law Granger got into the direction of a bank that was managed by a clique of money jobbers, through which he found no difficulty in passing his father-in-law's note to almost any amount; and Mr. Collins used the paper of his son-in-law quite as freely. Thus their interests and fortunes became inextricably blended.

Some time after Granger's marriage, Day, who had met Emma Riker a year or two previous, was again thrown into her company, and came into nearer association with her than before. The oftener he met her, the more he liked her; and it was not long before an intimacy sprang up between them that ended in marriage. They went to housekeeping in a neat, respectable, but not very costly style. Emma made a prudent, loving wife, and grew daily more dear to her husband. Their home was to each the pleasantest place on earth. Different, indeed, was the home of Felix Granger. All day he was in the rush, hurry, excitement and anxiety of business; and he came home at night fatigued, and with a weight upon his breast. But there was no sweet smile there to fall upon him like a sunbeam; no loving words to make him forget the cares of the day. It not unfrequently happened that his wife was out, and remained out the whole evening; or she was in an ill-humor about something, and hardly answered him civilly if he spoke to her; or she buried herself from tea time until the hour for going to bed in the pages of a new novel. To her husband she was, at no time a pleasant companion. The fact was, Mrs. Granger had no true affection for her husband, and did not put herself out to assume a virtue she did not possess.

Five years from the period at which the marriage of Ellis Day took place, he removed with his little family into a beautiful but not very costly dwelling, which he had just purchased. His business increased steadily and safely, for he had applied his mind diligently, from the first, to the attainment of a thorough knowledge to every thing that related in any way to the particular branch of trade in which he was engaged. It was rarely that he made a mistake in purchasing, or bad debts in selling. As his experience became more matured, and his means enlarged, he was able to increase his business operations safely, and to reap all the advantages of such an increase. The capital which he had been so desirous of obtaining, years before, would have been an injury to him, rather than a benefit. This he now clearly saw; for it would have led him into an enlargement of his business, while his experience was yet but small, and might have involved him in difficulties from which extication would have been almost impossible.

On the very day when he took possession of his new house, for which he had a clear deed, every dollar of the purchase money having been paid without disturbing his business by a withdrawal of capital, both Mr. Collins and his son-in-law stopped payment, the former with obligations out for three hundred thousand dollars, and the latter for one hundred and fifty thousand. They had extended their business operations, and stretched their credit, until the foundation upon which they stood became too weak to support them. The father-in-law was older, shrewder, and less scrupulous than Granger. He took care to save something from the wreck; but the latter came out penniless, and with a heavy debt hanging over him. The beautiful house and rich furniture that had been a part of his wife's marriage portion were seized and sold to the highest bidder, and he turned upon the world, with a family of three children, with scarcely a dollar in his pocket.

Instead of sympathy from his wife in the sad disaster that had befallen him he met with reproaches for not having made over to her and her children the house and furniture she had brought him, and thus reserved a home for his family. To these cruel reproaches the disappointed, broken-spirited man had nothing to reply. Thrown out of business, turned out of his home, and with nothing to live upon, he was forced, reluctantly, to accept the constrained offer of his father-in-law to go to his house with his family until he could get something to do.

Some weeks after this arrangement had been entered upon, and at a time when it was chafing him sorely, Granger called in to see his old friend Day, to solicit from him a vacant clerkship in his store. After their meeting, Day expressed the sincere regret he felt at the disastrous result of his business. With much bitterness the other replied:

"Yes, disastrous enough; but I do not wonder at it, now that I am a sane man again. Ellis Day! Since the hour I drew that evil prize in the lottery I have been beside myself. I have not acted, in a single instance, with the wisdom and prudence of a man whose mind was well balanced. I believe you now; but I did not believe you when you told me that money obtained in the way I obtained twenty-five thousand dollars never does any good. You saw how it would be—you, like a wise man, could foresee the evil, but I, like a fool, passed on and have been punished; and grievous and hard to be borne is that punishment. It is felt by me in the most intimate as well as in the most remote relations of my life. Ah, my friend! Your patience, prudence, and willingness to wait for the gentle flowing tide that bears us on to fortune have met the just reward. Like you, had I been thus prudent and thus willing to wait, I might now have been safely advancing toward wealth, instead of being penniless, and with spirits broken, energy gone, and the very ligh of life extinguished!"

Granger was deeply moved.

The situation he asked was promptly given to him. But the salary was only eight hundred dollars a year. This small sum was in no way adequate to the wants of Mrs. Granger. She could spend it herself, twice over, in the year, and because she could not get as much as she wanted from her husband, she complained and fretted almost constantly.

Granger remained with Day only a few months, when his domestic irritations became so great that, in a fit of passion and despair, he left the city, and though some years have passed, he has never since been heard of by his family.

So much for a prize in the lottery! We agree, perfectly, with Ellis Day, that no good ever comes from money obtained in this or any other species of gambling, and for the reason already alleged, that it does not correspond to any use in the community; but has actually been obtained from those who have received no equivalent therefor. [Columbian Magazine.

STUDY OF ORNITHOLOGY.

Like every other branch of natural science, ornithology furnishes numberless illustrations, in the adaptation of means to ends which it discloses in the formation of birds, of the existence and character of the Creator. At this point science and religion meet, and nature, as her highest lesson, proclaims a creating Providence.—How wonderfully is the frame of the bird fashioned, that it may be prepared for its peculiar destiny! Its hollow bones,—the strength of muscle,—and bone and muscle so combined as to give such vigor to the wing,—the air-cells, in some cases extending over a large portion of the bird, and not only making it lighter, but aiding in preventing suffocation from its rapid motion through the air,—its light and warm plumage, and its superior vital heat, which enable it without harm to soar upward higher than the Andes, and to pass in a few minutes through all the climates of the globe from tropical heat to polar cold, all fitting it to be a denizen of the air, are but so many evidences of creative power.

It might seem, at first, as if the tribes whose home is the air might encroach on each other, that their supplies of food must be uncertain, and that, while the strong feasted, the weak would starve. But nature is both a wise and a generous mother. Those who trust to her need fear no famine. For each kind of bird she provides a different kind of food. This she stores and guards, and has ready for them when in their migrations from south or north, they reach our coast. None are overlooken. Air, and water, and field, and fen have prepared a feast with which to welcome the new comers.

The food of birds is of the most various description, requiring in each case a different kind of organization in order to secure it. Leave its instincts to the eagle and give it the feet and beak of the pheasant, and it must perish. In nature there are no such misalliances. The sensitive bill of the woodcock, with which it probes the soft soil,—the long, straight, angular bill of the woodpecker, terminating at the end in a sort of wedge,—the talons of the hawk,—the different structure of land and sea birds, are but examples of adaptations which are universal.

In order both to secure food and to avoid the dangers incident to rapid motion, it is necessary that the sight of birds should possess peculiar keenness. That which is necessary to their welfare is found. While their smell is inferior to that of quadrupeds, they can see distinctly to almost incredible distances. The kite or the hawk, hanging in the air at a height which renders it nearly invisible, can see a mouse or a fish so clearly, that it is able to descend upon its victim with an infallible aim. Not the least wonderful part is the bird's power to see equally well, far and near. It can dilate its eye into a telescope, or contract it into a microscope.—The eagle, which watches its prey at a mile's distance, sees equally well what is removed but a few inches. To protect an organ so sensitive and so exposed, it has a third eyelid,—a thin membrane,—which it can at will draw like a shade over the eye, and through which it can gaze at the most dazzling objects. It is not because its eye is of a firmer texture, but because its delicate mechanism is protected by this veil, that the eagle can soar into the sun.

Equally curious are the habits of birds, the various modes of building their nests, their social relations, and their journeys from region to region, led by an instinct which never errs.—Much, however, as we are inclined, we will not dwell on these topics. We refer to them at all, only to show how rich in matters of interest is this branch of natural science.

It would be well, if, with other kindred branches, it were more often made a subject of study. We know no good reason why it should not be introduced as a part of the regular system of education in our higher schools. It would seem quite as desirable, and as profitable, for one to become acquainted with the wonders of the world in which he is to live, as with the wars and battles of savage tribes who disappeared from the earth ages ago.

Such a study, to one whose home is in the country, is like giving him an additional eye. That slight knowledge of the different departments of natural science which is within the reach of every man of ordinary intelligence who will give his leisure hours to a few good books, and who will cultivate observing habits, becomes a source of unending gratification. Nature, instead of being a blank to him, is covered with objects of interest. Every flower, and bird, and stone, has in it something to amuse and instruct. Others read descriptive poems at home. He sees the very things which the poet describes. The world is a great poem, from whose open page he is ever reading.

We need such studies, in order that we may have a greater love of the country. Our habits are gregarious. We herd together in towns.—We live in the midst of feverish excitements.—We talk of loving the country; but what does he care for nature who has no ideas suggested by looking on fields and woods but those which relate to the profit to be drawn from their products? It is that they who dwell in the country may enjoy the true privileges of their lot, that they may gain support for mind as well as body from the fields they till, and that the dwellers in cities may sometimes be drawn away from the unhealthy excitements amidst which they live, that we would encourage such studies.

All men need sometimes to be alone and to be quiet. It is good for one to open his eyes and heart to the influences of the natural world. In the solitudes of nature, man's voice is silent only that Divine voices may be heard. There, if it is sometimes difficult to do good actions, it is difficult not to think good thoughts. What we think of is determined very much by what obtrudes itself on the senses. On the wharf, or the exchange, with the sights and sounds of business on every side, one's thoughts turn naturally into the channels in which flow the thoughts of all around him. In the country what one sees and hears suggests entirely different meditations. The universal harmony stills his fretted passions. All the objects which the eye rests on speaks of infinite wisdom and providential care. The atmosphere which he breathes is as healthy for the soul as it is for the body. He goes out "at eventide to meditate;" and heaven and earth transfigured as their true glories are revealed, he returns feeling that he has been standing in the temple of the Most High.

"Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e're prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings."

[E. Peabody, in Chris. Ex.

HAMILTON AND THE ORPHANS.

Alexander Hamilton was once applied to as a counsel, by a man having the guardianship of several orphans. These infants would, on their coming of age, succeed to a large and valuable estate, of which there was some material defect in the title deeds. This fact and the manner in which it happened was known only to the guardian, who wished to employ Hamilton as counsel, to vest in himself the title of the estate. He related the whole affair circumstantially, and was requested by his lawyer to call again, before he would venture to give his advice in a matter of so much importance. On his second visit, Hamilton read over to him the minutes of their previous conversation, that he had reduced to writing, and asked him if the statement was correct. On receiving an answer in the affirmative, Hamilton replied: "You are now completely in my power, and I look upon myself as the future guardian of the unhappy infants. Take my advice—settle with them honorably to the last cent, or I will hunt you from your skin like a hare." It is proper to add that this advice was punctually followed. [United States Gazette.

MARY LUNDIE DUNCAN.

It is related, of her that "when in her fourth year, her little brother struck her in a fit of anger, she instantly turned the other cheek, and said mildly. 'There, Corie.'—The uplifted hand was dropped; and when the child was asked who taught her to do that, she replied, that she heard papa read it one morning out of the Bible at prayer time.

"This is not only an evidence, that this child early gave her understanding to what was read to her, but a hint to all parents, that it is not a matter of no moment, whether very young children are made to be present at domestic duties; for not only is the habit acquired of waiting on God in the way he has appointed, but the mind, in the midst of its flickering attention, gleans some precious things, which are stored up among its treasures."

"NOT ONE OF THEM IS FORGOTTEN BEFORE GOD." *Luke xii.* 6. Mr. Russell, of the Sportsman's Hall, Brooklyn, has 1000 sparrows on hand: so that the lovers of trap shooting need fear no lack of birds. Mr. R. promises his friends great sport on Monday next, as several matches have been made. Shooting to commence at 1 o'clock. [N. Y. Spirit of the Times.

Such "sport" shows that Man, after all his boasted civilization, is very brutal, else he would not "sport" with the lives of a thousand harmless sparrows. "Mr. Russell" and the "lovers" of these wanton "sports" might be much better employed than in squandering time and money in taking the lives of caged birds. [Albany Eve. Jour.

A TRUE GENTLEMAN. No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner toward them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

A REPLY TO A CHALLENGE. One of the best replies ever made to a challenge was that made by Wilkes, when he was challenged by Horne Tooke.

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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. NO. CXLIII., for September, 1847.

CONTENTS.

Art. I. John Calvin.
II. Relation of Liberal Christianity to our Age and Country.
III. Millard's Travels.
IV. Noyes's Translation of the Psalms.
V. Study of Ornithology.
VI. Moral Wrong of Slavery.
VII. The Late Thomas Gray, D. D.
VIII. Prescott's Conquest of Peru.
IX. Rev. W. B. O. Peabody, D. D.
X. The Catecombs of the Church of Rome.
XI. Note to Article IV.
XII. Notices of Recent Publications.
Intelligence.

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